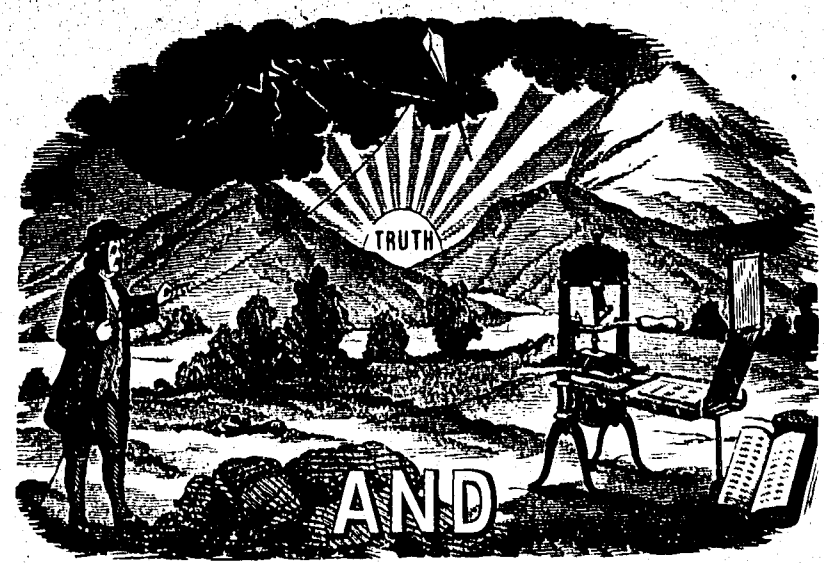


Mind



Matter.

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SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

August 31, M. S. 36.

HENRY GEORGE.
(Philadelphia, Pa.)

GOOD AFTERNOON.—I wish I was able to give you a description of the varied experiences that I have had within a very short time. I died, as I supposed, and looked forward to something different from anything I had ever experienced. But, lo! and behold, I was so little changed that I would not have known I was dead unless I had seen my mortal remains, and my friends viewing all that they supposed was left of me, and feeling sad that I was dead. I watched all the preparations being made for my interment with a critical eye, being anxious to know whether I would suffer when my body was consigned to the tomb. But, instead of suffering, I felt that it had been a great weight taken off of me, and that I could go on educating myself and improving my life, much better than when I held a material form. But this was not all of my experience. I seemed to enter into the spirit of all things, and friends gained a stronger bond of friendship than ever before; and all things that I appreciated and admired, have increased two fold in their power to please, and things that were unpleasant remained unpleasant still. But, seeing the use of disagreeable things, and the purpose of every experience, I am satisfied to abide my time for greater enjoyments—knowing that all workers in the cause of truth must be called upon to bear many burdens. Not that they desire persecution; but the condition of humanity is such that it cannot grasp truth as it is. Being unable to trail truth in the dust, there are those who feel called upon to persecute every one who grasps its immortal principles, and is willing to battle for the rights of men; and their pleasure is the destruction of progressive minds. I am here holding an organization to work for Humanity if possible—knowing that every particle of truth is for the benefit of the race. I hope that your success may be equal to the desires of earnest hearts. My name is Henry George, of Philadelphia.

SIMON LAKORN.
(Allegheny City, Pa.)

I guess they didn't shut that door so that I could not get in. I've been looking at this critter (the medium) for some time, wondering what made the people run and look at her, and I've just found out that she is a kind of machine to help us fellers to work our way to some place—the fact is I don't know whether to heaven or hell, or where! But I don't care where it is, just so I can get settled into some place that's a kind of nice. I'd like to axe you what's the meaning of so many priests standing around trying to keep a fellow out of here. [We presume they are opposed to having you know that the truth is not with them.] Well, I've got through. My name was Simon Lakorn, Allegheny City, Pa. Ques. Were you a member of the Catholic Church? Ans. Yes, I was. [Then it is very evident why the priests tried to prevent you from coming here. They thought they would lose the control over you.] I'll tell you how it seems to be. The priests are holding meetings all the time to keep us from following the fellers that get through. They say Catholicism is the only true religion, even if things don't look square to us. [Yes, they seem incapable of getting away from their perverse mistakes.] I tell you, you may expect a pretty big crowd of fellers that I'm acquainted with, for I'm going to send them here. Ques. Have you not been contented among the Catholics in spirit life? Ans. No, I haint felt settled because I haven't seen heaven or hell. But this is something new and I feel more hopeful of coming out all right.

LAVINA CONKLING.
(Near Lewistown, Pa.)

How Do You Do?—[How do you do?—Well I must be about as well as common. It seems as if I'd got into some place that makes me alive, and yet I'm not myself entirely. I was brought up to think that it was not polite to laugh in company. It don't seem any queerer to you here than to me. But I suppose this is something different from anything that ever happened before. [Oh! no. This is an every-day occurrence now.] Well, I've just found out that I could take hold of some one else and talk a little, if I obey a kind of a rule they've got; and I've done just as they told me, and I'm as lively as a cricket. I feel now as if it makes me stronger, and helps me to get in a way that I can improve myself. For you see, while I lived on earth I had to work all the time, only when I went to meeting, or called on my neighbors, and sometimes my folks said I liked to do both pretty well. But that don't make any difference, I'm here alive; but I'm not used to city ways, and maybe I haven't done all right. But I have done as well as I could, and I hope I haven't bothered you too much. [Oh, no; you have not.] My name is Lavina Conkling, Lewistown, Pa. Not that I lived in the town, but I can't tell you any nearer place. Ques. What meetings did you attend? Ans. I used to go to Methodist meeting. Ques. Have you not been content to remain with your Methodist friends in spirit life? Ans. No, I have not, because I found I was fooled.

MARIA MERRY.
(La Roy, Penna.)

How Do You Do?—[How do you do?—Well, I think I must be doing all right, but indeed this is something so new to me that I do not know that I'll do right. But I've been attracted here by some cords that have drawn me closer and closer every day; and it seemed impossible for me to get away until I had given a communication. And I would like every one to know that death does not change us very much. But there is one thing that no one need trouble themselves about; and that is, that aged people going into spirit life do not carry any of their infirmities with them, or at least that is my experience. I feel now, and always have felt, as if I was in the full strength of youth, having the power to think and act really wiser than I did while I used a physical organization. I have numerous friends in spirit life and in the material form, and if it were possible I would like them to know that I've been able to use this organization to speak through. But on some account I find I am losing my power. My name is Maria Merry, of La Roy, Pennsylvania.

LAFAYETTE HUNSINGERBERGER.
(Easton, Penna.)

I feel as if I was at sea, the way I seem tossed around; but at the same time I seem to rest upon a pretty firm foundation. And I am very glad there is a way for us to tell of our continued existence. If I could have had that knowledge while I was an actor in life's drama, it would have materially changed the events of my life; but, because I have not had that knowledge, I will not withhold it from others—that they knowing that life is eternal, and that death does not make a very great change in the spirit, and that everything gained in material existence advances the happiness of the spirit when it lays aside the mortal form and takes on a new existence—yet of the old also. When I speak of knowledge, I do not mean something stored away in the brain, which is of no use whatever to mankind, but something that makes individuals estimate themselves as superior beings on account of its possession. That is not anything that beautifies or adorns a spirit; but a faithful life, full of human sympathy—devising ways and means to lift up the sorrowing souls, and to make human beings happy and satisfied with the beautiful world that holds within itself resources to clothe, feed, and make every human soul rejoice—such hearts, such brains, are the truly developed work in the direction of human happiness. I see the heart of each one struggling out of their own difficulties—hoping to extricate themselves, and be able to add happiness to some one else. Such hearts may expect a feast greater than the desire, in entering into new conditions. All the way through life, thorns seem to predominate, and it takes many thorns to protect the beautiful rose; but its fragrance rejoices the hearts of many people. I come to tell you that you may look forward to enjoy the fragrance of the rose without being always pierced by its protecting thorns. My name is Lafayette Hunsingerberger, Easton, Pa.

JIMMIE MCGINNIS.
(A Boy Spirit, Stockton, N. J.)

I have just come in here a little bit to let somebody know that I'm alive, and growing, oh! so big. I'm not a little boy any more, but I am not able to explain things as they really are; for I was young when I died. But I've been educated and have learned more than I would have done, if I'd lived here. I go home a great many times, or, indeed, nearly all the time, and I see what they are doing; and I'd like them to know that money will not make people entirely happy, even if they take every way to acquire it, and attach a great deal of importance to it. You may think I do not talk much like a child, but when I see the condition of the dearest friends I have in earth life, building up idols of material things I feel the necessity of giving a communication, and making an effort to lead them to view the material and spirit life as they are. And the Church seems to have a hold upon some of them, but this really amounts to nothing useful, and I feel very anxious about their condition; for there is no power but their own spirits to develop and grow beautiful of themselves. No Christ can relieve them of one of their individual responsibilities. I would desire them to do the work of good, faithfully, and not to expect a heaven on account of their labor. I send love to all. My name is Jimmie McGinnis, and I lived in Stockton, New Jersey. I was drowned there. My brother was with me, and we both went into spirit life. This lady never saw me, but she knew my mother. She will tell you where to send the paper.

JOHNNY ROSS
(Pittsburg, Penna.)

I say, mister, this is not a school room, is it? Because I didn't like to go to school. Don't you think it is nicer to play top and ball than to go to school? I thought so; cause the benches are so hard and the flies they bite so. And then there was a creek we could catch fish in, too; and then there was berries and everything; and I don't think it is nice to go to school at all. If you don't ask me to study any books, I will stay a little while. [We will not ask you to study books, but tell us all about how you see matters.] Well,

there was a man that brought me here. He calls himself Patrick Henry. He says I am the kind of chap he was. He says everybody must have an empty purse to help them on their way to fame. No, that ain't it. He says it's impetus. He tells me to say that my name's Johnny Ross, from Pittsburg, Pa.

ADAM HURST.
(Norfolk, Va.)

GOOD AFTERNOON.—You may be surprised to see the different grades of manifestations of mind that are given; but the reason that boy was brought here today was, to gather from the medium the force to act. She possesses a desire for knowledge, with great perseverance, and he, being young, will take on a great deal of those conditions. He possesses good abilities, without any desire to use his powers; and it is our duty to work for the benefit of every one. Sometime in the future, he may return and explain to you the profit he gained by what seems to be a very simple communication. He gathered while here knowledge of the fact, that had he attended school, he would have acquired a knowledge of the true pronunciation of words, and that he would not have been laughed at for his mistakes. So we feel we have accomplished what we wished to gain in that direction. I wish all people to understand that simple things sometimes lead to wonderful results; and mediums, God bless them! are doing a work that humanity some time will appreciate. Many times they relieve us of our ills, and give us strength to overcome the evils of our own lives—that is when they possess character in themselves. And I wish to say to you and them, that by giving way to our weaknesses, as spirits, they injure themselves and do not benefit us. But I am not here to condemn; for nature's laws are so wonderful that my time is fully occupied in studying them, and trying to apply them. As we are all working to elevate and improve ourselves and others, we may look forward to wonderful revelations, and to the development of minds to grapple with the mighty problems of human life, and make a condition for perfection, when the necessity for evil will cease to exist. My name is Adam Hurst, of Norfolk, Va.

HIRAM HOUSTON.
(Montreal, Canada.)

I may be trespassing upon forbidden ground; for while I filled my mission among men, I had no sympathy with anything like superstition, and I called spirit manifestations superstition. I thought if people had faith in Christ and obeyed the laws of God, that heaven would be their abiding place. But my presence here proves that my expectations were false, and what was considered witchcraft, proves to be something of such vast importance, that neither one spirit, nor millions of spirits, could express its magnitude and use. I am now willing to try, in some way, to enlighten men and women, so that they need not go stumbling along in the dark, fearing that which would benefit them most, expecting that by keeping away they will escape the consequences of a natural law. A medium is a medium, whether they have ever heard tell of Spiritualism or not, and they are acted upon by unseen intelligences whether they will have it so or no. If they would reap the full benefit of the law, they should make every effort to acquaint themselves with it. For, I contend that there is not a law in nature but which is of great use if understood; and the time will come when people will understand how to avoid all disagreeable consequences, and receive the full benefits of our power to use various organizations. But I do not know that it is necessary to say more on that subject. But the way is open for every one to test our power over human organizations. I was a religionist, wedded to the church, turning my back upon the light of truth, and trying to make things be what I was educated to believe they were. I have missed many years of pleasure, struggling to hold myself to old errors; but, today, I have laid the last particle of prejudice aside, willing to receive and give—fully understanding that I must be just to all others before I can receive justice myself. And with this brief communication I will leave you. My name was Hiram Houston. I lived in Montreal, Canada. Ques. To what church did you belong. Ans. To the Church of England.

LOIS RODNEY,
(Petersburg, Va.)

By the Gods! Is this Jupiter, Saturn or Mars? Do tell me. [This is the earth.] The earth! why I lived on the earth! [This is the earth.] Well, I supposed I would be translated to some other planet, or somewhere else. I was called a crank, because I thought the stars were made to hold departed spirits. If this is the earth, I must have been a crank. Now, look a here, what do you think of a God that would make two persons into one. [We would say that he was mixing things.] That is the way it seems to me; but here I am. I've got my own identity inside of this organization, and it has an identity of its own, and if that aint mixing things considerable I don't know! If this is the earth, and if I've taken on another body, I'm not as dead as I thought I'd be; but if I get a little confused you must excuse me. I never preached in my life, but I feel now that I'd like people to study the situation and make the most of it; for I've an impres-

sion that there is something wonderful likely to come out of it. I'm not ready to give any great explanation; but I want to say that I died of a gunshot wound in the hand. I do not know whether I could have lived if it had been treated differently, but it was neglected; and I suppose it caused my death; but my greatest pain was in my head, and I suppose the hurt to my hand caused that. Some people would think I was careless. It wasn't that; but I lost myself for a time. I was absent minded. I was standing with my hand over the muzzle of the gun and studying, and without thinking what I was doing, I kicked it with my foot, and it went off. I wonder the load had not gone through my head. My name was Lois Rodney, Petersburg, Va.

ROSA McLEAN,
(Hoboken, N. J.)

I'm awful afraid! [What are you afraid of?] I'm afraid I will have to suffer. I was awfully afraid when dying, and I was afraid that coming in here I would have to undergo the pain of dying. I didn't suffer pain when dying, I was only afraid I would. And besides, I did not know how it would be with me after I was dead. I expected it would be different from what I found it to be. I would not have been afraid, if I had known I'd be myself; but I find now that people don't change very much. They have, however, to work out of any mistakes they made, and make an effort to do right, if they never did so before. But I'm so weak I do not feel like talking to day; and I'll come some other time if I can. My name was Rosa McLean. I lived in Hoboken, N. J.

SAMUEL HEPBURN.
(Lockhaven, Penna.)

I do not come into your presence with bended knee, nor with an appearance of reverence, but with love for humanity as it is—knowing that the highest and grandest men and women have their hours of temptation, and feel that they struggle on and surmount one difficulty after another without ever receiving any recompense for their labor. And, they look around and see the selfish and unwise enjoying the finest products of the earth, scarcely with a thought or care for the morrow. This creates within the breast of the earnest worker a desire to cease laboring, and to gather a few of the pleasures that life affords. Now, as we cannot judge of individuals from their appearances, it is not wise to wish to fall, because the fallen seem to enjoy life to the fullest extent. Few men can uncover the human soul and see the conflict going on there; and I contend that if an individual does not possess true merit, a palace would be a prison to him or her. To a mind capable of reasoning out events—true to every condition of life—prison bars are not sufficient to hold back that soul from true pleasure. It is not best to arrive at conclusions from appearances; for it is impossible for any human being to be happy under the present condition of things. It would be far better for us all to study how to change the surroundings of individuals, so that it might become possible for them to shelter themselves in their own homes, and enjoy nature's abundant gifts without sacrificing the physical form to attain that object. As all forces are governed by law, it would be well to learn the law, and seek to make a correct application of the principles involved. As we all desire the happiness that belongs to us by the right of nature, we should learn all lessons tending in the direction of elevating human life—educating humanity to understand that it is impossible for mankind to enjoy anything without giving a true equivalent in labor. Let that labor be in what direction it may, when given, it entitles the individual to certain rights which are a natural gift to all; and only withheld by governments—by individuals making laws for the government of many. These laws are governed by individual selfishness, and that is what makes the condition of society today. I do not say that I can be able to change any of the events of the present or the future, except through coming into sympathy with all the necessities of humanity. Some would ask, What matters it to you? You have no physical organization to suffer fear and pain; and as you have passed into another condition, why not rest in your home, and let us, who are living in the physical form, make our own conditions? Now, it does not matter to me whether spirits in physical organizations suffer or not; but it does make a difference whether men and women continue to commit one error after another, the consequences of which fall upon others as well as themselves. My sympathy is so great, and my love so strong that I cannot feel happy and contented, while so many are suffering through no fault of their own, through laws and conditions made before they had an existence. I cannot rest until I make an effort to lift mankind out of their present imperfect and misery-producing conditions. I cannot work alone. Every disembodied—every embodied spirit must lend a hand in this great work. It is not creeds—it is not rules nor forms—but the realities of individual life, that I desire to see come uppermost and rid the world of sorrow and distress. Congregated around are millions of invisible forces striving to their utmost to change the conditions that now exist. Think of the glorious future when there will be no aching hearts—when individuality will be the one power, and the one God will be individual rights. I will say, before I leave, that I have tried to speak intelligibly, but the noise outside has interfered!

very much with my delivery. [The spirit alluded to the unusual noise that was going on in the street while he was speaking.] My name was Samuel Hepburn, of Lockhaven, Penna.

[A grander spirit communication is rarely given. Mr. Hepburn, as we have learned, was a distinguished and influential member of the legal profession. We hope it is not the last time we shall hear from him.—Ed.]

Impressions of Lake Pleasant.

Editor of Mind and Matter:

There are always two sides to a question, especially a question involving the fundamental rights of individuals. The public press has told but one side of the story of the troubles at Lake Pleasant, and the story it has seen fit to impose upon the world is not true. It has been sent forth to the public by false reporting that "free love" was the bone of contention. The question of "free love" had nothing to do with the origin of the trouble. It was made the war cry of the dominant party, they, the directors, and all voting in their interest, have brought a public disgrace upon the very institution of which they are the representative men.

The article in the *Springfield Republican* of Monday, August 27th, is a disgrace to journalism. It is not true. It is a gross and wicked libel on a law-abiding, intelligent, and respectable people, who are neither free lovers in its gross and vile sense, nor advocates of anything of the kind. And let this one thing be distinctly understood; nothing in the whole range of public speaking or private conversation is heard on this beautiful ground, that is not sanctioned by the divorce laws of Connecticut to-day, as well as by the laws of a score of other States of the Union. The whole thing is a false cry, raised by a weak set of men, called president and directors, in order to catch votes from among those who detest and despise the name "Spiritualist." The issue that has been sprung upon that great and peaceful law-abiding, justive loving, self-respecting camp, is another matter altogether.

The trouble broke out two years ago, when the President and Directors gave one John C. Bundy a public reception in the name of the "Lake Pleasant Spiritualist Camp-Meeting Association," a thing they had no more business to do, than the deacons of an orthodox church would have to give Bob Ingersoll an apotheosis, and make him their god. This Bundy is an avowed enemy of mediums, and there was but one medium on the ground at Lake Pleasant who publicly avowed her love for that western marplot, and the least said of that person the better. [We guess her name is Maude.—Ed.]

The President and Directors of the Camp-Meeting Association had no business to commit the Association to their own private views. John C. Bundy is a professional exposé of mediums, and there is not one single medium, whom he and his coadjutors, of the notorious Brooklyn Holy Alliance have attacked, but who has subsequently demonstrated his or her genuine mediumship.

But this is not the only reason for there being two parties at the Lake. The constitution and by-laws under which the directors are acting were very loosely drawn. Any person on paying a fee of one dollar can become a voting member, regardless of age, sex, or color, and for the last three elections of officers the old board have voted themselves in by purchased votes. Thus, persons having no interest whatever in Spiritualism, can by the payment of one dollar, (even though they may be minors,) outvote the entire Spiritualistic camp, there having no qualification as to age or sex, or color, and this is the way our elections have been carried for three years at least.

Again, every person of the least foresight predicted that very state of things, when the directors, with the help of the Fitchburgh Railroad, constructed a hotel in the very heart of the beautiful campus. Knowing what kind of company a hotel would naturally bring, it was easy enough to foresee the consequences. It has brought to the grounds a class of people who care nothing for Spiritualism, but they do want the ground; and if they can, by falsehood and slander, create a false public opinion against the people who camp there, one step will be accomplished towards driving the Spiritualists out.

The *Springfield Republican*, (an anti-Butler paper, thank heaven), in its issue of the 27th, outdid every former effort at lying about Spiritualists. That a paper pretending to the least spark of respectability, should go down into such depths of falsehood for the sake of abusing decent men and women, quietly enjoying their summer vacation, is one of the marvels of indecent journalism. In ten years of experience at the Lake, the writer has never witnessed one indecent act. There has never been a scandal on the ground, in all these years, which could be traced to anything but the added brain of some miserable licentious wretch, who sees evil which is the reflection of his own degradation; or, to a reportorial skunk, sent out for a vile purpose by that filthy eruption and journalistic monstrosity, known as the *Springfield Republican*.

The cry of free-love was raised by the President and Directors, in order to divert the public mind from the real cause of the trouble, which real cause was Bundyism, pure and simple, and every well informed person on the ground understood that. Had the President and Directors last year been anything but "boneless cod-fish" they would have taken John C. Bundy and dumped him into a baggage car and sent him to Chicago, instead of allowing themselves to be drawn into a libel suit over a matter that would never have reached ten feet from where the conversation between the editor of MIND AND MATTER and the great "judge" Patton was held. It was Bundy's opportunity and "Barkis was willin'." Roberts must be "whereased and resolved" off the campus. The great gun was loaded, and the President mounted on the vent hole, in order to give greater force to the explosion,—result, a public disgrace to Spiritualism, and the Society taxed to the tune of \$650, for the doctor's bill, the result of firing a Bundy stinkpot in the interest of Lake Pleasant Camp Meeting Association.

"When aimed at snipe and plover,
'Twas sure to kick the owner over."

Men, women, minors and "niggers," voted this year for the first time at the Lake, and for the purpose of giving away money in which they in no possible way had the least interest. It was a last year's quarrel and last year's money they voted away.

Again, it was announced that members of the

Association only held their membership from the time of the annual meeting in August to the first of January next ensuing. No one believes any such interpretation of the constitution and by-laws was intended in their drafting, yet by a technical quibble all members of the Association but the President and Directors (they are "corporals" the year round) are really disfranchised from January to August. This leaves an opening for any amount of iniquity. The ponderous decision of a "judge" was had on this question, (it is very convenient to have a judge at hand), especially on a technical question. It is a sorrowful sight to see a man wearing the ermine of a judge sink himself in a political quagmire, yet that man belongs to the Brooklyn "Holy Alliance"—Christian Spiritualists.

Another dirty trick was the placing in a clandestine and underhanded manner, the name of S. B. Nichols on the ticket as Vice President, in the place of Dr. Smith of Brandon, Vt., without even consulting the Doctor. This is the entering wedge of the Brooklyn clan, which clan has been, and is fishing for the entire control of the Association, and it is to be done entirely on an issue of false pretense, and in order to accomplish their devilish work in the interest of Bundyism, the cry of "free love" was raised as a sop to catch fools, and curry favor with the Fitchburgh Railroad, whereas, the only "free lust" establishment on the ground is the Hotel, which is no better, or worse, than the general average of public houses throughout the land; and which everybody knows are used as houses of assignation by a class who care nothing for morals or decency, so long as no questions are asked. The predictions made four years ago are now being fulfilled. The curse of the Lake is its hotel, and the outside influences which it brings.

However, all who voted the white ticket are "spotted," but that does not include the writer, who went in to vote the white ticket, but seeing so many table girls, "niggers," and miscellaneous trash ahead with red tickets, he left in disgust; and the writer is,

S. W. LINCOLN.

Georgia Correspondence.

CARTERSVILLE, Ga., Aug. 29, 1883.

Editor of Mind and Matter:

It is not requisite for me to tell you that you are doing a good work in behalf of right and justice, nor that you need money to continue it, but it is necessary that I should pay for the paper which you have so kindly sent me for the past three months. While I do not agree with you in every thing you may say or do, yet all our individual peculiarities should be buried and a bold and unbroken front shown in the warfare against error. Although I am many miles from the friends I left in your city, my thoughts often turn to you all with a hope of returning when my mission here is ended.

There is a large though scattered body of earnest Spiritualists in the South. I have found many kind friends here, among whom I may mention Drs. and Mrs. Memier, Mr. and Mrs. C. W. Chase of Cartersville, and Mr. and Mrs. W. H. Jordan, Dr. Tabor, and others of Atlanta, and John Lord and wife of Savannah. The climate is delightful, plenty of fruit, &c. The people are hospitable and generous to a fault, but, with a few exceptions, are ignorant and need earnest workers—free-thinkers among them. This section of the South is cursed with too much religion and law, and so many outrages committed against the rights of man under the sanctity of the law that I have become disgusted, and have turned my attention to battling for physical and mental liberty. Spiritualism will be well cared for in other hands. So I have steadily fought against every drawback, and intend to hold my ground, and use all my powers for the overthrow of bigotry and superstition, though I suffer for it.

With best wishes to all, hoping and trusting in the right, which must prevail in the end.

EMANUEL M. JONES.

A Phase of Mediumship Which Charms and Astonishes Both Skeptic and Believer—The Triumphs of Spirit Art.

There are some phases of mediumship which are bound to win the respect of the scoffers, and the admiration of the indifferent and callous. In the realm of phenomenal art, nothing is more convincing and satisfying than the personal power of spirits who manifest through a medium with all their old time individuality and genius, and even surpassing their brilliant earth life performances. In this respect the concerts and seances of the young medium, Jesse Shepard, are unique. If one is to judge of a medium's work by the tone of the public press throughout the country, then, indeed, it appears that spirit art has, and is having a success that, in itself, is positively phenomenal. Mr. Shepard's concerts have awakened an interest in skeptical and orthodox ranks, which can only be properly termed triumphant for the cause of spiritualism.

The *Chicago Times*, *Chicago Inter-Ocean*, *Boston Traveller*, the *New York World*, *Herald*, *Times* and *Tribune*, the *Cincinnati Commercial*, the *Cincinnati Enquirer*, the *St. Louis Post*, *Dispatch*, the *Globe-Democrat*, and the *Republican*; the *Louisville Courier-Journal*; the *Evening Press*; the *New Orleans Times* and the *Picayune*; the *Georgia Constitution*; *Memphis Avalanche*; *Springfield (Mass.) Republican*; the *Washington Press*, without an exception; the entire press of San Francisco; the *New Haven Palladium*; the entire press of Denver and Leadville; of Sacramento, Omaha, and a hundred other towns in America; not to mention the leading journals of London, Paris and St. Petersburg, have devoted articles and editorials to these concerts, which, for genuine appreciation and enthusiasm, have surpassed anything of the kind that ever appeared in print. But there is one thing they cannot do. They all fail even in the most minute word painting to properly and faithfully depict the effect and grandeur of the music, both vocal and instrumental.

Prof. Jacob Krauss, the most eminent philologist in America, a Doctor of music, who spent nineteen years in Palestine and other Eastern countries in the study of ancient lore, declared in a published letter, that neither Beethoven nor Mozart, when in earth life, could produce anything equal, either in science or dexterity, to the instrumental productions displayed at Mr. Shepard's seances, while he pointed out that ancient Arabic, Persian, Hindoo, and Egyptian music, was performed, which had never been written,

and could not have been acquired by the medium.

The *Chicago Times* aptly said, that "the career of Jesse Shepard if recounted in full, would read more like a tale of fiction than one of actual scenes and occurrences." That he has travelled so much and so far, through so many strange countries where Spiritualism is almost unknown, and amongst people who possess little or no sympathy for the cause, has been a wonder to many, considering the success which he met with under those circumstances. Alone and unattended, fighting his own battles and winning his own victories with the aid of his wonderful spirit bands.

In places where all have failed, he has not flinched from presenting those powerful and magnetic phases of spiritual phenomena, which had captivated *per force*, the critical and callous observer. It seems that as there are all phases of mediumship for all investigators, this glorious one of musical art and phonetic science has its own particular and peculiar field. What it has accomplished in orthodox and bigoted circles everywhere, only those know who have followed closely the stupendous work of this one medium, all over the civilized globe for the past fifteen years.

In San Francisco, the Rev. Dr. Kalloch, pastor of the Metropolitan Temple, which has the largest orthodox congregation on the Pacific slope, after hearing several grand concerts in the Temple under his own patronage, became so interested in Mr. Shepard's gifts, that he felt disposed to know more in private, and ended by pronouncing himself from the pulpit a Spiritualist.

The following speaks for itself. From the *San Francisco Daily Call*—"Rev. Dr. Kalloch on Sunday in Metropolitan Temple, lectured on Modern Spiritualism."

"In his lecture the speaker dealt deeply with the subject of Spiritualism, and said the genuine believers outnumbered all others in this country. The phenomena consisted of the physical and the mental. The former included rapping, lifting heavy bodies, playing on musical instruments, etc., without human agency. The mental included writing, trance speaking, etc. The physical he could attribute to some occult law of nature were it not for the mental. But he knew of some things that had been produced by the agency of disembodied spirits, and being convinced of the fact, he would be ashamed of himself if he were not brave enough to say it."

Dr. Kalloch attended Mr. Shepard's public concerts, and also was a privileged sifter in a number of his physical and mental seances, thus affording this orthodox orator ample opportunity to witness at least a dozen different phases of manifestations through the remarkable organism of Jesse Shepard. But what greatly enhances the effect of these concerts and seances is the extraordinary element which is thrown off during the performance, and is absorbed by those in the audience who possess undeveloped mediumistic powers.

The work that this one psychic has accomplished in this respect is simply beyond the belief of those who are not acquainted with the facts. In California, Australia, England, France, and in the large cities like New York, Chicago, Boston, and Cincinnati, mediums have been developed in every phase of spirit control known in the ranks of Spiritualism. Mediums have been developed sometimes in a few sittings, and in some instances powerful mediums have been brought forth at a single seance. The philosophy of the peculiar power is not fully known, but no doubt the spirits who control and perform through Mr. Shepard were all highly mediumistic in earth life, hence they understand how to magnetize and influence sensitive individuals who attend his seances, and come in contact with the spiritual aura which surrounds him at the time.

For instance, Mozart, the famous composer, who was honored by the Court of Austria, and who composed his immortal works while under absolute inspiration, is one of Mr. Shepard's most intimate controls.

Beethoven and Haydn, both inspirational mediums of the highest class while in earth life now frequently perform through him.

But it is in his singing that the most sublimely phenomenal effects are produced. Difficult as it is to obtain an individual inspiration like the classical Mozart upon the piano, with all his *sui generis* characteristics, mannerisms, scientific harmony and faultless execution, it is still more phenomenal and startling to hear the world renowned queens of song pour forth their magnificent arias in a prolonged strain of trills and cadences with a male organism for a medium. Parepa Rosa in her beautiful ballads; Sontag in her brilliant solos; Grisi in her powerful dramatic songs; Persiani in her wonderful cavatina; and the unrivalled Malibran in her dazzling roudades, floriture, and passionate operatic outbursts, are but a few examples of the galaxy of great singers who influence this medial instrument and charm the ears and intelligence of critical listeners. It is the highest musical art yet made known to the denizens of earth, and all competent judges are agreed on this point. Those who are familiar with the life of Malibran, will remember that she met her death while singing at a musical festival in England before an immense audience; that she sang in an extase on that memorable occasion, that the influence and effort were so overpowering that it suddenly put an end to her marvellous earth career. The great artist was carried off the stage after she had finished the song which made the vast audience frantic with delight and enthusiasm.

It is no wonder then, that Mr. Shepard's concerts and seances are productive of the very best and most brilliant results in the development of all kinds of mediums. Mediums for materialization, physical phenomena, slate-writing, seeing and music have been developed in his classes which he forms when conditions are favorable. The number is limited in his developing classes, so that the most favorable elements possible are secured from the start.

Dr. B. F. Brown, of Lewiston, Maine, clairvoyant, test, trance and healing medium, has taken rooms at 454 North 5th St., Philadelphia, Pa., where he will receive patients to treat. Give clairvoyant test sittings and hold developing circles. Patients visited at their residences if required. Also treated by mail. Accommodations for patients visiting from out of the city. One of his principal phases is the treatment for obsession, his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organism. Office hours 10 A. M. to 8 P. M.

An Appeal to Spiritualists.

Editor of Mind and Matter:

It becomes our duty, unpleasant as it may be, to chronicle another brutal assault on a spiritual medium while plying his vocation.

Last April, Geo. P. Colby, trance and test medium and speaker, was engaged to give a course of lectures in Michigan City, Indiana. His usual custom is, after speaking, to give tests from the platform, and they invariably prove to be tests, indeed!

In this instance, after the close of a lecture, (while still unconscious), he described and gave the name of a young lady who had died in the place some time previously, and said: "The spirit says she died a victim to medical ignorance." It is needless to say that the medium knew nothing whatever of the circumstances.

The lecture was given on Tuesday evening, and Mr. Colby remained in town until Saturday evening, when, after the lecture, he went home with a friend living about two miles or two miles and a half from town.

The physician who had attended the young lady in her illness—a Dr. Mullen, a resident of the city—although not present at the lecture, had in the meantime heard of the communication. On the Saturday night in question, having provided himself with a cane or cudgel, and taking as companion and assistant in the base act he was about to commit, a negro of desperate character, a state prison convict, proceeded to the house where Mr. Colby was stopping for the night, although the rain was pouring in torrents.

Arriving at the house, he remained in his carriage and sent the negro to the house to inquire for Mr. Colby, saying there was a gentleman out in the carriage wishing to see him. But Mr. C.'s guides warned him not to go, and he was not unprepared for what followed. (I should here state that it was now between eleven and twelve o'clock at night.)

The M. D. himself, then went to the house and requested to see Mr. C., giving his name as Mr. De Loss of Chicago, who was connected with some newspaper there. Mr. Colby met him at the door, when he began making inquiries after some friend in spirit life, as if he was really sincere, when he suddenly sprang upon Mr. Colby, seized him by the collar, and exclaimed: "My business out here was to waylay you; and by God I mean to kill you!" He aimed a blow at him with all his strength with his cudgel; but at the instant, Mr. Colby's collar gave way, and he escaped the blow, which fell with such force on the door-casing where he stood as to leave a deep indentation.

Had he received the full force of it, the aim of the villain would probably have been accomplished, and murder in fact, as it was in heart, would have been added to the list of his crimes.

Mr. Colby had him arrested, and endeavored to have him indicted before the grand jury, but failed, undoubtedly from the sympathy of the prosecuting attorney, politically, with the defendant, and the jurors doubly sympathizing with him; many of them being members of the same church, Catholic, and belonging to the same political party as the defendant.

He is now prosecuting the M. D. in a civil suit at his own expense, and we all know what that means. He needs the assistance, financially, of the friends of Spiritualism all through the country. It is not merely an individual case. This is not Mr. Colby's fight alone; it is no mere personal matter; but every Spiritualist, every medium, every lover of the triumph of justice over brute force, and the assault of the midnight assassin, is interested in the result. We have known Mr. Colby personally for about ten years, and for a part of that time he was an inmate of our house, and we know what we affirm when we say that the most startling spirit phenomena have occurred through his mediumship, beside, his power of giving clairvoyant tests, while deeply entranced, and wholly unconscious, can never be excelled by any. These things we know to be genuine, occurring under conditions that precluded the possibility of fraud.

We call upon you, Spiritualists, everywhere, to come to the assistance of this persecuted medium. Let us, by preserving and protecting these gifted workers for the spirit world, keep the golden gates ajar. Let such bullying, murderous villains be warned in time to keep hands off!

Any contribution of money, however small will be gratefully received and faithfully applied for the expenses of the trial, which is set down to take place the first or second week in September.

Money can be sent by registered letter or post office order directed to Geo. P. Colby, care of L. Eddy, president of the Spiritual Society, Michigan City, Indiana.

MR. AND MRS. T. D. GIDDINGS.

Orange City, Florida, Aug. 23, M. S. 36.

We have in the case of Mr. Colby's grievance, an instance of the need of a proper Organization among the Spiritualists of this country. It is a pitiful fact that for lack of such an organization, justice for mediums and Spiritualists who stand by and defend them, is a thing rarely if ever known in this land of boasted equal rights and personal freedom. Had Mr. Colby slain his assailant, as he would have been justified in doing in sight of high heaven as well as mankind, he would, no doubt, have been indicted and tried for murder by the same men who refused to enforce the law against this midnight assassin, and in the face of right, justice and law have been deprived of his liberty if not of his life. The time has come for an organization for mutual protection against the powerful religious combinations which, under the name of Christianity, are subverting every principle of right, justice and law, in promoting their schemes of mental, moral and personal enslavement of all whom they can lure into their infernal toils. It is fast becoming evident, that Christian bigotry in these United States of America, is as hostile to mental, religious and personal freedom, to day, as it ever was in the past under the most despotic forms of government. We most cordially second Mr. and Mrs. Giddings' appeal in behalf of Mr. Colby, and hope it will be liberally responded to.—Ed.

WANTED—One or two furnished rooms in central portion of the city. Address Dr. B. F. Brown, MIND AND MATTER office, 713 Sansom street, Philadelphia, Pa.

[Continued from the Eighth Page.]

of the dead I am called in question by you this day.

"And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

"And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

"And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

"And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season I will call for thee.

"He hoped also, that money should have been given of Paul, that he might loose him: wherefore he sent for him oftener, and communed with him.

"But after two years, Porcius Festus came into Felix's room; and Felix, willing to show the Jews a pleasure, left Paul bound.

"Now when Festus was come into the province, after three days, he ascended from Caesarea to Jerusalem.

"Then the highpriest, and the chief of the Jews, informed him against Paul, and besought him,

"And desired favor against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

"But Festus answered, that Paul should be kept at Caesarea, and that he himself would depart shortly thither.

"Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him.

"And when he had tarried among them more than ten days, he went down into Caesarea; and the next day, sitting on the judgment seat, commanded Paul to be brought.

"And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove:

"While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended anything at all.

"But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

"Then said Paul, I stand at Caesar's judgment-seat, where I ought to be judged; to the Jews I have done no wrong as thou very well knowest.

"For if I be an offender, or have committed anything worthy of death, I refuse not to die; but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar.

"Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? Unto Caesar thou shalt go.

"And after certain days king Agrippa and Berenice came unto Caesarea to salute Festus.

"And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix;

"About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him.

"To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him.

"Therefore, when they were come hither, without any delay on the morrow I sat on the judgment-seat, and I commanded the man to be brought forth;

"Against whom, when the accusers stood up, they brought none accusation of such things as I supposed:

"But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

"And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters.

"But when Paul appealed to be reserved unto the hearing of Augustus, I commanded him to be kept until I might send him to Caesar.

"Then Agrippa said unto Festus, I would also hear the man myself. To-morrow said he, thou shalt hear him.

"And on the morrow, when Agrippa was come, and Berenice, with great pomp, and was entered into the place of hearing, with the chief captains and principal men of the city, at Festus's commandment Paul was brought forth.

"And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.

"But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

"Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

"For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

"Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself.

"I think myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews;

"Especially because I know thee to be expert in all customs and questions which are among the Jews; wherefore I beseech thee to hear me patiently.

"My manner of life from my youth, which was at the first among my own nation at Jerusalem, know all the Jews;

"Which knew me from the beginning, (if they would testify), that after the most straightest sect of our religion, I lived a Pharisee.

"And now I stand and am judged for the hope of the promise made of God unto our fathers:

"Unto which promise our twelve tribes, instantly serving God day and night, hope to come;

for which hope's sake, king Agrippa, I am accused of the Jews.

"Why should it be thought a thing incredible with you, that God should raise the dead?

"I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

"Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.

"And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities.

"Whereupon, as I went to Damascus with authority and commission from the chief priests,

"At mid-day, O king, I saw in the way a light, shining round about me, and them which journeyed with me, and saying in the Hebrew tongue, Saul, saul, why persecutest thou me? It is hard for thee to kick against the pricks.

"And I said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest.

"But rise and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee minister and a witness to both of these things which thou hast seen and of those things in the which I will appear unto thee.

"Delivering thee from the people, and from the Gentiles, unto whom I now send thee,

"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

"Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

"But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

"For these causes the Jews caught me in the temple, and went about to kill me.

"Having therefore obtained help of God, I continue unto this day, witnessing both in small and great, saying none other things than these which Moses and the prophets did say should come:

"That Christ should suffer, and that he should be the first that should rise from the dead and should show light unto the people, and to the Gentiles.

"And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

"But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

"For the king knoweth of these things, before whom also I speak freely, for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

"King Agrippa believest thou the prophets? I know that thou believest.

"Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

"And Paul said, I would to God that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

"And when he had thus spoken the king rose up, and the governor, and Berenice, and they that sat with them.

"And when they were gone aside, they talked between themselves saying, This man doeth nothing worthy of death, or of bonds.

"Then said Agrippa unto Festus, this man might have been set at liberty, if he had not appealed unto Caesar.

Such is the version of the trial of Apollonius before king Agrippa, as set forth in the Acts of the Apostles, by what person, or when written, the writer did not dare to disclose. It is a well known fact that this fictitious book was not written until after all the other books of the New Testament, as it is called, were written; and that it was written to explain the connection between the so-called Christian Gospels, and the Pauline Epistles. Everything about that account of the accusation of Paul by the Jews, his defence, and of his being sent to Rome, shows that it was a concocted affair, to get away from the fact that it was Apollonius of Tyana, who created such an excitement among the Jews; and who was the real author of the Pauline Epistles. This trial, about which the Christians make such an ado, is no where mentioned in Josephus's histories, which shows one of two things; either that it was considered by Josephus as a matter of too little account to be worthy of mention, or the mention of it has been destroyed. That neither Apollonius nor Paul, who are said to have figured so prominently at that epoch, should be mentioned by Josephus or any writer of that time, in any connection whatever, would show that there was some great reason for this studied silence. The reason must be sufficiently apparent to any thoughtful person who will read the Bible accounts of St. Paul, in the light of the spirit testimony of King Agrippa. That that testimony is the substantial, if not the literal truth concerning that trial, the persons concerned, and the result, we have no doubt whatever. The pretence that a man against whom, it was decided by two judges, that there was no well founded charge whatever, was sent to Rome, simply because, he had appealed to Caesar against his groundless detention, is such a manifest absurdity that no sensible person could credit it for a moment. Apollonius was certainly in Judea while the Jewish war was in progress, and there made the acquaintance of Vespasian whose prophet and seer he became. It was just before the breaking out of that war, that the trial before Agrippa took place, most probably not in A. D. 60, as has been supposed, but in A. D. 67 or 68, as the spirit states. It was no doubt this accusation of Apollonius before Agrippa, and his discharge, that constitutes the whole ground work of the fabulous account of the same occurrence in the Acts of the Apostles. It was most natural that a Greek, such as Apollonius was, who was a remarkable medium, and who created

an uproar wherever he went, on account of the wonderful spirit manifestations which took place through him or in his presence, should have aroused the deadly enmity of the Jewish priests; but it was most unnatural that any Jew, and especially any Pharisee, should have caused such a commotion, and caused so long a detention in custody, as more than two years. Besides, the writer of Acts, inadvertently no doubt, says, that one of the charges brought against the accused by the Jews, was that he was "a ringleader of the sect of the Nazarenes." This charge could apply to no Jew of the sect of the Pharisees, as it is claimed that Paul was. It did, however, apply especially to Apollonius, who was one of those persons whom the Jews, in derision, called Nazarenes, who, about that time, assumed the designation of Essenes. Besides, it is very certain that Apollonius as a Nazarene or Essene, believed in the resurrection of the dead. Indeed, however critically the statement of the spirit of Agrippa is compared with the account of this occurrence in Acts, the fact will become the more clear that Apollonius, and not the Christian St. Paul, was the individual to which the account in Acts relates.

The spirit then tells us that the last time he met Apollonius was in the camp of Titus, before Jerusalem, about A. D. 70, where he saw such spiritual manifestations take place in his presence as Josephus relates as having occurred through Eleazar the Jew; and, that in the original history of Josephus, those things were related of Apollonius. If such be the fact, it is very evident that the works of Josephus have been tampered with by Christian vandals to an extent that was never dreamed of and now impossible to be ascertained, unless the original work can yet be forthcoming. The part of Josephus's writings referred to by the spirit, is to be found in the Antiquities of the Jews, Book viii. chap. ii, Section 5. Speaking of Solomon and his wonderful knowledge, Josephus says, (or is represented to have said):

"God also enabled him to learn that skill which expels demons, which is a science useful and salutary to men. He composed such incantations also by which distempers are alleviated. And he left behind him the manner of using exorcisms, by which they drive away demons, so that they never return; and this method of cure is of great force unto this day; for I have seen a certain man, whose name was Eleazar, releasing people that were demoniacal in the presence of Vespasian, and his sons, and his captains, and the whole multitude of his soldiers. The manner of the cure was this: he put a ring that had a root of one of those sorts mentioned by Solomon to the nostrils of the demoniac, after which he drew out the demon through his nostrils; and when the man fell down immediately, he adjured him to return into him no more, making still mention of Solomon, and reciting the incantations which he composed. And when Eleazar would persuade and demonstrate to the spectators that he had such a power, he set a little way off a cup or basin of water, and commanded the demon, as he went out of the man to overturn it, and thereby to let the spectators know that he had left the man; and when this was done, the skill and wisdom of Solomon was shewed (sic) very manifestly; for which reason it is that all men may know the vastness of Solomon's abilities, and how he was beloved of God, and that the extraordinary virtues of every kind with which this king was endowed; may not be unknown to any people under the sun; for this reason, I say, it is that we have proceeded to speak so largely of these matters."

It seems impossible that so learned a man as Josephus is known to have been, would have written anything so nonsensical as that; and therefore it seems not unreasonable to think that there has been some most unreasonable tampering with what he did really write. Whatever Josephus did write about the occurrence in the camp of Vespasian, and his sons, Titus and Domitian, had relation most certainly to no common Jew, such as Eleazar must have been, to have been treated so inconsiderately by Josephus. If Solomon left any formulas by means of which to cast out demons, certainly Josephus, who was a very learned Jew, and a highpriest of the Jews, would have known of and used that formula or incantation, and not instanced, in that absurd and ridiculous manner, the performance of such anti-demon exorcising by one of his unknown countrymen. That Agrippa and Josephus were in the camp of Vespasian and his sons, before Jerusalem, about A. D. 70, is historically known to be so, and that Apollonius was there as the seer or medium of Vespasian is in the highest degree probable, if not certainly known to have been the fact. Beside, at that time Apollonius's fame as a healer of the sick, as an exorciser of demons, as a raiser of the dead, and as a prophet and seer, was world wide. That he should have astonished Vespasian, his sons, Agrippa and Josephus, with the display of his mediumistic gifts, was very natural; but that he should have made any use of the formulated incantations of Solomon, is totally absurd. The fact acknowledged, that Josephus and Agrippa were intimate friends, shows how fully the spirit must have known what he testified to concerning this incident. Well did spirit Agrippa say that the spirit power and intelligence manifested through Apollonius, incited Vespasian and Titus to greater efforts to overthrow the Jewish state. It was only a year or two before that, that Apollonius had been so nearly murdered by the Jews, at whose instance he was forced to undergo an imprisonment of more than two years' duration. He would therefore desire nothing less than the utter dispersion of such Jewish bigots. Apollonius was a great and good man; but like all the rest of us, he was human. We venture to say he

shed no tears when Jerusalem and his Jewish persecutors were destroyed by Titus. We would not have been surprised had he claimed that the destruction of Jerusalem and the dispersion of the Jews was the retribution of his spirit supporters, whoever they may have been.

What the spirit of Agrippa says as to the antiquity of the sacred books of the Jews is certainly substantially correct. Whether none of them were earlier than Ezra the Scribe, we do not know, and have no time to ascertain. We have only time and space to give the following facts concerning Ezra the scribe. We quote from McClintock and Strong's Encyclopedia of Theological Literature, article Ezra:

"Ezra, the celebrated Jewish scribe and priest, who, in the year B. C. 459, led the second expedition of the Jews back from the Babylonian exile into Palestine, and the author of one of the canonical books of Scripture. * * All that is really known of Ezra is contained in the last four chapters of the Book of Ezra, and Neh. viii and xii, 26. In addition to the information there given, that he was a 'scribe,' a 'ready scribe of the law of Moses,' a scribe of the words of the commandments of the Lord and of his statutes to Israel, 'a scribe of the law of God in heaven,' and 'a priest,' we are told by Josephus that he was a high priest of the Jews who were left in Babylon, that he was particularly conversant with the law of Moses, and was held in universal esteem on account of his righteousness and virtue."

These historical facts, if they are facts, would point to Ezra and his time for the establishment of the Jewish canons, which were no doubt largely derived from the Chaldean annals. Whatever Jewish literature existed before that period must have amounted to very little. What Deva Bodhasatana did for the Buddhist religion, and Pamphilus and Eusebius of Caesarea for the Christian religion, it would seem Ezra did for the Jewish religion.

The reasons stated by the spirit for his despising the Jews, is in perfect accord with the historical facts bearing upon that point. Agrippa made a great effort to induce the Jews not to revolt against the Romans, and Josephus sets forth at length an Appeal that Agrippa made to them which shows that he was a man of marked ability as a statesman and a ruler, as well as an accomplished orator. It is too long for publication in this connection. In closing we do not hesitate to say that we regard Agrippa's communication as true, and that it proves beyond all question that Apollonius of Tyana was the St. Paul of the so-called New Testament.

Special Notices.

MIND AND MATTER can be obtained in Chicago, at the book store of Pierce & Snyder, 122 Dearborn street.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street, Cincinnati, Ohio.

We do not keep any books on hand for sale, but we will order them at publisher's lowest prices for any parties desiring us to do so.

H. F. BUNGARTY, M. D., Kansas City, Mo., treats patients at a distance, by magnetized remedies. For full particulars address H. F. Bungarty 10 E. 7th St. Kansas City, Mo.

Mrs. Dr. Mary J. Jennings, trance, test, business and healing medium, has removed to Newfield, N. J., where she will give sittings and heal the sick, and examine and prescribe for diseases by lock of hair, in connection with Dr. Jennings. Price, \$1.00.

The Spiritualists and Mediums Meeting, (formerly at 13 Halstead St.,) now meets at Shrug's Hall, cor. of Washington and Green Sts., Chicago. Speaking, Reading and tests by Dr. Shea, Miss Mansfield and others.

MAGNETIC AND MEDICAL SANITARIUM.—Dr. J. Dooley has moved his office from 16 E. 7th st., to 1326 and 1328 Central st., Kansas City, Mo. Send for circulars for particulars, etc., to the above address.

JAY CHAARPEL has moved from Rochester to Brighton (a pleasant suburb of Rochester), N. Y., where he has permanently located for the summer, and where he wishes all communications to be addressed hereafter.

Mrs. S. E. BROWELL, 435 W. Madison Street, Chicago, Illinois, spiritual medium, holds seances Thursday evenings. Private sittings daily. Conducts spiritual meetings 3 P. M. Sundays, at the West End Opera House, 433 W. Wadsworth St.

MIND AND MATTER is kept constantly on hand at Rush's news stands, Eighth and Race and Franklin and Vine streets, as well as at the post office news stand and the Central News Co.'s corner of 5th and Library streets.

Dr. G. Amos Peirce, 171 Pine Street, Lewiston, Maine, keeps MIND AND MATTER, *Banner of Light*, and other Spiritual papers on hand. Specimen copies free; call and get one. See seventh page for his post office address and advertisement.

Dr. Wm. B. FAHNESTOCK, Walhalla, S. C., has on hand about 200 copies of his small work upon "Statuolence and Its Uses," and makes the following generous offer. Any person sending him one year's subscription to MIND AND MATTER, and one 3-cent stamp, he will send them the book post-paid, and MIND AND MATTER for one year. Address, Wm. Baker Fahnestock, Walhalla, S. C.

We have on hand a supply of the "Faraday Pamphlets," which should be read by everybody. Nos. 1, 2, and 3, ten cents each. No. 4, fifteen cents. We also have on hand a large lot of "Rules and Advice," by J. H. Young, including hymns and songs designed for circles—price, fifteen cents. We will supply circles with "Rules and Advice," songs included, for \$1.50 per dozen, post paid on receipt of the money.

Mr. and Mrs. JAMES A. BLISS, the well known materializing mediums, left Boston June 5th for Onset Bay. Mrs. Bliss proposes to rest from her labors and not hold seances oftener than once a week, while Mr. Bliss proposes to hold developing circles and sit for magnetic healing and private developments all through the summer season. Their address until October 1st will be Box 112 Onset Bay, East Wareham, Mass.

In another column we publish a letter from Mr. Lincoln of Hartford, Connecticut, that gives the true facts of the case, as to the means used to capture the New England Spiritualist Camp Meeting Association, in the interest of Bundyism. What Mr. Lincoln says is undoubtedly true, and from this time forward Bundy, backed by the waiters at the hotel and eating house, boys, girls, and the patronizers of the dance house, (called the pavillion), from the surrounding neighborhood, will run the Lake Pleasant Camp ground. What kind of morality is likely to reign under such influences any one may imagine, who has ever witnessed the public hugging and other lascivious attitudinizing that attends popular dancing. The time was when public waltzing was regarded as indecent by even people of the world. Why is it any less indecent now? And yet this is a prominent feature of what are called Spiritualist camp-meetings. If they should come to be considered public nuisances, such as dance houses are, and be outlawed as a public shame, it would only be what the public good demands. For friends to join in a social dance at a select party or ball, is in no respect improper, and may be made conducive to health as well as innocent enjoyment; but public and indiscriminate dancing can result in no good to body or soul. One of our strong objections to Spiritualist camp-meetings, has been, and is, that they are managed to cater to the lower and not the higher attributes of social excellence. Let the public dancing feature of camp-meetings for Spiritualists, be frowned down, and more attention given to the fostering of mediumship, and cultivating in the minds of those who attend, a desire for communion with the spirit world.

That Bundy, who was "cheek by jowl" with Edward S. Wheeler one year ago, should now seek to grind him to powder by holding him up to the world as a hypocrite, a liar, and a debaucher, needs a moments notice. Why this breach between these loving friends and joint slanderers of ourself? As we understand the matter the cause of the rupture was this.

Mrs. J. H. Severance, one of the most thorough-going, outspoken, able and eloquent Spiritualist speakers, that can anywhere be found, has for the past three years been a visitor and camper at Lake Pleasant. Mrs. Severance, is as popular as she is able as a public teacher, and her instruction is sought for wherever she goes. Mrs. Severance, is honored frequently at Lake Pleasant, by social receptions, to which the people flock to hear her discuss the reform topics of the day. How to prevent her from being heard, has been the one great trouble of the camp meeting management at the Lake. At length, by the aid of "Judge" Dailey, S. B. Nichols, J. C. Bundy, and Joseph Beals, the following plan was hit upon. It was given out that the Fitchburg Railroad Company, from whom the grounds were leased, had threatened to revoke the lease if a stop was not put to the receptions and addresses in which Mrs. Severance had had so prominent a part. Whether this was true or false makes no difference, so far as such an outrage on the right of free thought and free speech was concerned. If the lease contains anything of the kind, it is a burning shame to any one who would in the name of Spiritualism submit to such an outrageous violation of propriety. An edict of the little "God Almighty" of the management had been issued or announced, that no more receptions would be allowed. To the immortal credit of E. S. Wheeler, at the risk of calling down upon himself the malevolence of Bundy and his underlings, with whom he had been taking a conspicuous part, he resented, from the public platform that outrage upon the rights of every American freeman. Edward S. Wheeler never did a grander, nobler thing, than when he gave that stinging rebuke to the petty tyrants who supposed they had muzzled him, because he was hired by them to preach Bundyism and nothing else from the Lake Pleasant platform. Edward S. Wheeler was precisely the same man, whom they had hugged to their bosoms the previous year, but that he dared to show and say he had a soul of his own, was enough to call down upon him the devilish malignity of his whilom Bundyite friends. It was mean enough for the cringing tools of Bundy to seek to muzzle Mr. Wheeler, but what are we to think of the Management at Neshaminy Falls Grove Camp-meeting, who without knowing anything of the merits or demerits of the case, refused to allow Mr. Wheeler to fulfil an engagement with them! The servile baseness of this wholly uncalled for manifestation of Bundyite infernalism and meanness is beneath the contempt of any person who has any self-respect whatever. Who are the Management at Neshaminy Grove Camp Meeting, that they should seek to muzzle a man who has ever been called upon by them to relieve them of any emergency in which they found themselves? Is there a man among them who stands in such a position in society as to have any right to turn up their noses at E. S. Wheeler? We have never been very much of an admirer of Mr. Wheeler, but do not hesitate to say that he has not his peer in the Management at Neshaminy, about which we have heard the most scandalous reports. If these people are bent on converting "Spiritualist" camp meetings (so-called) into public nuisances, we will take a hand in the abatement of them.

Neither Mr. Wheeler, Mrs. Severance, nor any

body else connected with Spiritualism, as we are credibly informed, advocated "free-love," "social freedom," or licentiousness of any kind at Lake Pleasant, and the pretense that they did so is a Bundyite lie of the first magnitude, and was set on foot to stifle free speech in the interest of the grandest fraud that was ever perpetrated in the name of Spiritualism or any other great reform movement. That fraud is Bundyism. We hope that this lesson will show Spiritualists, that there can be no compromise with Bundyism, Bundyites or Bundy. Spiritualists cannot afford to be associated with such rotten, corrupt, hypocritical and dishonest people; and if they cannot muster courage enough to sever all connection with them, they will alike be justly doomed to popular reprobation and social ostracism.

FURTHER BUNDYITE PERFORMANCES AT LAKE PLEASANT.

Having managed, by the aid of the waiter girls and boys about the hotel and eating house, and their outside affiliations, succeeded in electing a Bundyite board of management for another year, the genuine Bundyite (called "True Spiritualist") work began, to the following effect, as reported by J. C. B. in last week's Journal:

"The election being over, some debate was had upon amendments to the constitution and by-laws, and then an adjournment was taken to Tuesday morning the 21st, (Aug.), when a glorious day's work was done. New laws in the best interests of the camp were adopted with promptness." [Which meant that the Bundyite gag was applied.] "This being completed, a climax to the good work came in the shape of a proposed amendment to the constitution, offered by S. B. Nichols, and a resolution proposed by Dr. J. K. Bailey, both of which, after strong opposition from the Severance crowd, were overwhelmingly adopted, showing the popular drift of sentiment and purpose dominant in the association. [And he should have added: "Among the waiter boys and girls, and the dance house attendants and patrons."]

"NICHOLS' CONSTITUTIONAL AMENDMENT.

"No person advocating or practicing what is commonly known as free love, or who is living in open violation of chastity, and of the laws of the State of Massachusetts, shall be permitted to become a member of the New England Spiritualist Camp Meeting Association, and any person who is a member of this Association, who shall advocate or practice what is called free-love, shall be summoned before the Board of Directors of said Association, and after having received notice of the charges preferred and an opportunity to be heard in defence, if found guilty by said Board of Directors, shall be deemed expelled, and shall not be permitted upon its grounds, unless re-instated by a two-thirds' vote of the members present, at a subsequent annual meeting of the Association. Provided, that said offence of free-love shall be defined as living, or advocating the living in a relation of fornication or adultery."

We presume that Mr. Nichols and other poor, weak sensualists, whose shattered and impaired nervous systems, have given them a little foretaste of the damnation that is in store for those who violate the laws of morality and health, felt it necessary to pass that resolution to resist the weakness of the flesh among the waiter girls and female frequenters of the Lake Pleasant public dance house, or the free and easy go-it-as-you-please establishment, called the pavillion. Who can blame them? We have no doubt that Nichols had in remembrance the scandal about one of the most prominent of the management, who was caught at an unseasonable hour, where he had no right to be in the discharge of any proper duty. We do not believe that the least attention will be paid to that constitutional amendment. But what are we to think of the common sense of people who will undertake to legislate for the government of the people of Massachusetts with no authority whatever, to interfere with the rights of the citizens of that State, by assuming the right to extra-judicially ignore the law of Massachusetts. If we are not greatly misinformed, fornication and adultery are prohibited under the laws of that State, and under heavy penalties, which, if enforced, would make an end of the licentiousness that will surely be the result at Lake Pleasant of this miserable attempt of these Bundyite fools to evade the justice and laws of the State of Massachusetts. Lake Pleasant Camp Meeting is justly entitled to the designation of the Bundyite "What-is-it?" By the time it is a year older, Barnum could afford to pay something handsome for this precious lot of Bundyite nincompoops, as a part of his grand show. They would serve to teach a valuable lesson to all canting hypocrites.

Dr. J. K. Bailey, J. C. B. tells us, offered the following resolution, which was adopted:

"Resolved:—That this Association, recognizes the necessity of a clear definition of its position, upon the vital issues in the promulgative work of Spiritualism, hereby declares that fraud and corruption, wherever found—whether in mediumship or other relations of society—should be exposed and denounced, not only; but also, that whoever may be found guilty of impure or fraudulent practices shall forfeit membership and countenance in and by this Association: such action, however, must rest on clearly defined evidence of the fact charged."

We know nothing about Dr. J. K. Bailey beyond what this resolution shows him to be; but judging from it, he felt it necessary for him to seek to cover up his own fraudulent doings, and to appear the opposite of what he is. People who have any moral character themselves, are never seen to parade their claims to virtue under such thin and transparent cloaks as that. It will take some better evidence than that cheap exhibition of virtue to show that Dr. J. K. Bailey is anything but what he would have the world think he is.

In closing, J. C. B. sends this home thrust at the *Banner of Light* people, and especially Luther Colby, George A. Bacon, Cephas B. Lynn, John Wetherbee, etc.

"The importance of the work done here during the month and its bearing on the Spiritualist Movement throughout the world [Poor fool! What does the world care for him or his doings? Nothing.] can hardly be overestimated. It is a notice to the world at large, that Spiritualism as a movement is taking on a spirit of aggressive righteousness: that specious cry of 'harmony' when harmony only means license to hobbyists, frauds and cranks, will no longer be tolerated; that the motto, 'First pure then peaceable,' is the watchword of the hour. Lake Pleasant Camp Meeting is the most perfect representative of American Spiritualism to be found."

"How is that for high," Brother Colby and Company? What do you think about it any way? Where do you stand; for or against a free platform. We are for the fullest freedom of speech; do you understand? And have no fear that truth, justice and right can suffer in the least from its exercise. Those who fear freedom of speech, are those whose conscious guilt makes them dread its searching potency. Bundyism has no foothold anywhere but at Lake Pleasant and Neshaminy camp grounds, and that foothold has served no other purpose than to make the fall of the accursed fraud all the more terrible to those who will go down with it to rise no more.

You "Harmony"! crying hypocrites, it is for you to decide whether you will fall with Bundyism or ascend with Spiritualism. Decide quickly, for the time is short.

LAKE PLEASANT ACTORS AND ACTIONS VENTILATED, THE STURGIS FIZZLE, &c.

PHILADELPHIA, Pa., Sept. 3, 1883.

MR. ROBERTS:—DEAR SIR:—I prepared the within article in New York on Sunday, and I designed to call upon you to-day personally, and deliver it, but as I have to return this afternoon, I have not a moment to spare.

I went to Lake Pleasant Camp meeting, and remained nearly a week—remained until I was disgusted with Beals, Bundy, Wheeler, and the whole concern. I thought several months ago that you were a little hard on that "camp," but you were right—every time right.

Most truly yours,

L. E. GOODRICH.

[FOR MIND AND MATTER.]

NEW YORK, Sept. 2d, 1883.

Editor of Mind and Matter:

Your keen incisive criticisms upon the "Sturgis Organization" gotten up under the auspices of Mr. Bundy, little Giles B. Stebbins, and Dr. J. K. Bailey, were well received by your patrons in New York.

It is more and more evident that there is a deep necessity for your valuable paper. It cannot fail of proving a blessing to the cause we all love! The Michigan Spiritualist Camp meeting Advertiser, published at Sturgis, Mich., says the Sturgis organization reminds one of the Indian verdict on the foaming soda, "too much nothing."

The Advertiser further says: "Its platform of principles or creed, nowhere antagonizes old superstitions. It has no word of protest against the obtrusion of the church into civil affairs. It does not even hint that there are vital, industrial, and economic problems affecting the good of the race, that are pressing for solution. It has been the boast of Spiritualism, that its ethics were as broad as human society at least, and that there was no subject affecting the good of the human race that was outside of it. But here we have the basis of a 'national' organization of Spiritualists, that is simply a very tame reiteration of a few generalities on a single line. The former American, or National Association of Spiritualists, died, as it is well known, soon after the three years presidency of Victoria C. Woodhull."

"Those running the 'National' organization, did wisely in calling their meeting in connection with the Sturgis yearly meeting, else they would hardly have had enough there for chairman and secretary. A friend at Sturgis, writes that there were less than half a dozen there from outside the State, and none as delegates, and there were not to exceed ten from the State at large, beyond the usual local attendance; and yet this little Bundy faction, with brother Watson thrown in, had the impudence to insult the Spiritualists of Michigan and America by organizing a 'National Spiritualist Association.'"

[We stop here to ask Dr. J. K. Bailey, the mover of that resolution against "frauds whether in mediumship or other relations of society," and all who voted for it, are not "exposed" and should be denounced for endorsing one of the most infamous frauds that was ever attempted, to be palmed upon the public at the expense of truth? That Sturgis affair was a Bundyite fraud of the most glaring and damnable character, and will yet cover with infamy all who have taken any part in it.—Ed.]

The Independent, in a short notice of this new fledged organization, says:

"It is interesting, after thirty or forty years' reign of Spiritualism, to see this handful of self-elected Spiritualist delegates under the head of 'Righteousness the Saviour,' make 'Character the supreme consideration.' This is excellent—'character, the supreme consideration.' Cordially do we approve of it; and yet, while approving, we can scarcely refrain from asking: Who vouched for the characters of those forming this organization? Or were they fortunate enough to be rightly and royally generated, and have they up to date of this organization remained immaculate?"

Exactly so! Who vouched for the characters of John C. Bundy, and little wily Giles Stebbins, and polygamic Bailey? Are not such self-voted immaculates consummate hypocrites? [And canting knaves? ask we.—Ed.] Do they know what has been published and said about their conduct? Does Bundy know that his history in St. Charles, with its "early indiscretions," causing premature baldness and "nervousness," was well known before he was employed by S. S. Jones in the R.-P. Journal office? Character the "supreme consideration." Bah! out of that organization, ye whited

sepulchers—out of it Bundy, Bailey, sister Somerby, and reform yourselves before you talk of character!

We were very much amused here in New York this spring, when Bundy, after publicly patting A. Jackson Davis on the back told the astonished audience that he must hasten, as he had "a carriage at the door in waiting." Astounding! this to the people of New York City! who seldom see or ride in a carriage. And then in Brooklyn, at the "Anniversary exercises," it was absolutely important that Col. Bundy should tell the people that he really was a Colonel and not a "bugus" one. Poor self-important egotistic John!

I know the Spiritualists of New York, and have so from the time of their, or our, meetings in Dodsworth Hall; and I was a regular attendant upon the Children's Progressive Lyceum, when under the control of Mr. A. J. Davis. Long ago he ceased to take any interest in the Lyceum, or lyceums that he inaugurated. The New York Lyceum died last year, and the Davis Harmonical Society is kept up, at a poor dying rate; by a junta of Davisites. Every thing that Davis takes hold of withers or fizzles. Those "Divine Revelations" were long ago buried, and "Oahspe" is on its way to the grave. Mr. Davis dresses much like a priest on Sunday, although he is a "Doctor"; and his lectures are a relish of his books, with the spice of abuse heaped upon mediums and mediumship. And this is the man whom the Spiritualists a few years ago, gave the sum of "ten thousand dollars."

The other day, in turning over my old Spiritualist papers and journals, I found A. J. Davis's pamphlet on "Human Magnetism," published in 1845. In this he says, in a disgustingly boastful manner: "I possess the power of extending my vision throughout all space; can see things past, present and to come. I have now arrived to the degree of knowledge which the human mind is capable of acquiring." Think of that! If that was so, what has this egotist been doing the past thirty-eight years? Why did I ask? Sneering at mediums—serving up his own writings for Sunday entertainments—and sounding his own trumpet wherever he could get any one to hear him blow it.

These self-voted purists and paragons of perfection, Davis, Bundy, Tice, Bailey and company, backing up the "National Association of Spiritualists," are a clique whose governing motive is selfishness; and the more thoughtful of us Spiritualists are seeing it more and more clearly. This "National Sturgis Organization" has fallen dead! It is already rotting and falling into forgetfulness. Not a Spiritualist newspaper indorses it. Not a local spiritual society has officially recognized it—not a prominent spiritual author, such as Buchanan, Tuttle, Kiddle, Newton, or Crowell, has endorsed it. Its corpse rests on Bundy's shoulders. Spiritualists are a thinking, reading class of people, and do not propose to be hoodwinked or influenced by Bundy and his few selfish satellites.

L. E. GOODRICH.

[Col. Goodrich speaks as one with knowledge of the things he discourses upon. He has been regarded as one of the conservative class of Spiritualists. When men like he are aroused to action against such Bundyite false pretences as that which characterizes Davisism, Bundyism, and the Brooklyn contingent "cussedness," it is time for every friend of Spiritualism to come to the front to drive back and out these vile foes of truth and decency.—Ed.]

AN APPEAL ON BEHALF OF ALFRED JAMES.

We make a special appeal to the friends who duly appreciate the importance of the spirit work that is being done through the mediumship of Alfred James, to aid and assist him to maintain the position in which he has been placed as a medium. Few, indeed, too few, are the number of those calling themselves Spiritualists, who are sufficiently developed, either mentally or spiritually to understand the importance of his mission, hence he is opposed to such an extent by the ignorant and prejudiced as to be reduced to the most trying necessities. He needs and deserves assistance from those who can and do appreciate the vast importance of his mediumistic services to the cause of Truth; and we feel it a duty, not only to ask such assistance for him, but to urge it as a matter of the gravest moment to the public, as well as of justice to Mr. James. Any contributions sent to this office for that purpose, will be promptly acknowledged and handed to him. If desired, public acknowledgment will be made in these columns of any or all remittances for that object.

Wicket's Island Home—East Wareham, Mass.

This institution will open on July 1st, proximo, for visitors.

Invalids and others will find this one of the most healthy places on the American continent. Situated high above the surface of the beautiful Onset Bay; surrounded on every side by beautiful scenery; the atmosphere heavily charged with ozone; sea bathing; vapor and medicated baths; electric and massage treatment; lectures on spiritual philosophy, hygiene; these are some of the many advantages which this institution affords for those needing rest or medical treatment, or who seek the most advantageous recreation. The facilities for recreation upon the water cannot be surpassed. The opportunities for sailing and fishing are all that could be desired.

Special arrangements can be made for learning the electric and metaphysical sciences. There is an extensive library of medical and liberal works, dissecting manikin, physiological models and charts, and every advantage for improving both mind and body.

Seances for spirit communion and the development of mediumship will be held, and everything done to assist the spirit world to return and manifest their powers for the good of humanity, mortal as well as spirit, that can be done, under their direction. Rooms, cottages and grounds for tents to let.

For further particulars, address with enclosed stamp, Dr. ANNIE E. CURTIS, Onset Bay, East Wareham, Mass.

MRS. CARRIE M. SAWYER IN PHILADELPHIA— REMARKABLE SPIRIT MATERIALIZATIONS UNDER STRICT TEST CONDITIONS.

More than a year ago, Mrs. Sawyer left her home in San Francisco, Cal., intending to visit the Atlantic States, where her wonderful mediumship was not known except from occasional reports of her mediumistic triumphs on the Pacific slope. Mrs. Sawyer has been before the public as a medium since she was eight years old, and has been the means of convincing more skeptical people of the truth of Spiritualism than any other physical medium in the work to-day. An especial feature of Mrs. Sawyer's success has no doubt arisen from the fact that she and her spirit guides shrink from no tests of her mediumship which do not endanger her health or cause her physical torture, and indeed have even submitted to much of the latter in order to satisfy the stupid skepticism that required such a sacrifice on her part.

For a week after her arrival in this city, Mrs. Sawyer had the misfortune to be sick, which prevented her from giving any seances until to-day, one week ago, when she gave her first seance to a select circle at the residence of Col. S. P. Kase. Hasty as was the notice, the room was well filled with those who desired to witness the spirit phenomena that takes place in the presence of this justly famed medium.

Mrs. Sawyer, at the hour appointed for the seance, was thoroughly searched by a committee of ladies who were entire strangers to her. The cabinet and room was thoroughly searched, and she was also tied as securely as was practicable in a cabinet the walls of which were constructed of muslin stretched over a wooden frame. Even before these arrangements were completed, the voice of little Maude, or Maudie, as she calls herself, could be heard greeting the audience. Owing to Mrs. Sawyer's weak condition and to several days abstinence from food, her throat being too sore and painful for her to swallow, yet the manifestations, although most positive and convincing, were comparatively weak. Some seven or eight spirit forms appeared, however, several of which were recognized by friends. Little Maude seemed the master, or rather the mistress, of the ceremonies, talking nearly all the time that the seance lasted, either to the audience or the spirits who were trying to appear, and performed her part with most entertaining cuteness. She gave many tests to those in the circle, some of which were very amusing. Four or five of those present were favored by Maude, who called them up to see her childish, but remarkably intelligent face; among the number was ourself. She had a profusion of dark brown hair, which she allowed us to examine, as to its naturalness. One remarkable feature of the female forms that appeared was the ample amount of long flowing hair, of as many different shades of color as there were individual spirits that appeared. Few of these forms could speak, and then only a word or two, except Maude, who talked much to the audience when she was in open view. To ourself she talked while we stood close to her examining her hair. But one male form appeared and then only for a moment.

The next seance was also given at the residence of Col. Kase, the same cabinet being used; and while there was an increase of power manifested on the part of the spirits, they, the spirits, seemed disappointed that the medium's condition of health would not admit of them performing some of their usual wonders in the production of spirit manifestations.

The next two seances were given at the residence of Mr. John C. Belton, 1764 Frankford Avenue. Here the cabinet used was of wood, which admitted of making the tests applied absolute. The cabinet which had been put up only a few hours was thoroughly examined by all who desired to do so; Mrs. Sawyer was divested of her clothing, and entered the cabinet in garments examined and furnished by the examining committee of ladies. A handkerchief was tied as tightly about her neck as could be done without strangulation or stopping the circulation, by an avowed skeptic as to spirit materializations. The ends of the handkerchief were then passed through two holes in the front of the cabinet, the head of the medium being drawn as closely to the boards as could be done, and were tied firmly on the outside, the knot being in full view of all present throughout the seance. Mrs. Sawyer wears her hair short, which is light, fine and very much curled. Fully a dozen forms appeared, two or three of whom were heavily bearded men dressed in male attire, one of whom spoke with great distinctness. Of the female forms that appeared, not one bore any resemblance to the medium. They varied very much in size and general appearance. Most of the female forms were in white, but a feature of them, that was beyond all question, was the profusion of variously colored flowing hair that each of the younger forms wore. One of the forms was an old Quaker lady that came with her plain bonnet and dark dress, which was recognized by a lady friend in the circle. Nearly all the forms were recognized. Many tests were given by Maude, which were acknowledged. At two of the seances a lady and ourself were called into the cabinet to sit with the medium. We there conversed with the spirit controls of the medium, Mr. Downer and Maude. In one instance the cabinet was alive with spirit

hands, male, female, and children, which touched us, while we held the medium's hands. A cooing child crawled out under the table in front of the cabinet at one of the seances, its little hands being plainly seen by ourself and others.

It is impossible for us to go into details as to all that occurred, but there was one manifestation that was of an unusual nature which occurred at two of the seances. A fully materialized spirit form was suspended in mid-air quite above any position that the medium could possibly have assumed had she been unbound. In a word, every manifestation seemed intended by the spirit guides to give absolute proof of the remarkable mediumistic endowments of Mrs. Sawyer.

Mrs. Sawyer will continue her seances until further notice, but as she is not permanently located, all information as to her movements can be had by inquiring at the office of *MIND AND MATTER*, which will be cheerfully given. Those who want to see spirit manifestations, and especially spirit materialization under the strictest test conditions, will do well to avail themselves of Mrs. Sawyer's mediumistic services while she is with us. How long she can remain with us she does not know, and hence it will be well not to postpone attending her seances, if to do so is desired. We have only time to write thus much as we go to press. Next week we will give a more detailed statement of these interesting spirit occurrences.

EDITORIAL BRIEFS.

Mrs. M. E. WILLIAMS, materializing medium, is visiting in Canada. She will return to New York and open her seances at 492 West Thirty-fourth street the 1st of September.

We invite the special attention of our readers to the advertisement of Mr. Alfred James, in another column, and recommend them to try these spirit prescribed remedies.

Our old friend and co-worker in the cause, Abner Rush, has left Santa Barbara, Cal., where he has been successfully treating the sick, for Portland, Oregon, where all communications can be sent.

We will continue our offer to send the paper to clubs of ten for one month for one dollar, and we hope all those who are interested in promulgating the truth will avail themselves of this offer and send in their clubs.

A. W. S. ROTHERMEL informs us that after September 8th, he will be at home 130 Hall St., near Myrtle, at Brooklyn, N. Y., and will hold seances every Tuesday, Thursday, Friday and Sunday evenings, until further notice.

MIND AND MATTER is on sale at Mrs. Connelly's store, 818 Buttonwood street, Philadelphia, and can be procured there instead of at the Hall during the summer months, while there is no speaking at the Hall. When the lectures are resumed it can be obtained at the Hall as usual.

Mr. F. O. MATTHEWS holds circles every evening except Wednesday and Saturday evenings at his residence 1223 South Sixth St., Philadelphia. Admission 15 cents. Private sittings daily from 9 A. M. to 6 P. M. Terms \$1.00. Mr. Matthews also keeps *MIND AND MATTER* on sale at his house, and will also take subscriptions for the same.

We are informed that Mr. F. O. Matthews will lecture for the Second Association of Spiritualists of Philadelphia at Thompson Street Church, between Frankford Road and Front street, during the month of September, morning and evening. A most interesting feature will be spiritual tests from the platform after each lecture.

J. W. KENYON's appointments are, Sunday, September 3d, Sterling, Ill.; from Sept. 15th to 23d, Tama, Iowa; for the month of October, at New Boston, Ill., and the first and second Sunday in November, at Geneseo, Ill. Would like to make engagements in Tennessee and Missouri for the winter. Please correspond. Permanent address, J. W. Kenyon, Jackson, Mich.

We ask our friends everywhere to send us the names and address of any persons whom they think would take an interest in our publication, and we will send them sample copies at once. The spirit communications that are appearing in these columns from week to week, are worth more than money to those who duly understand the value of spirit teaching concerning the varied experiences of the spirit life.

We are pleased to learn that Mrs. Williams, the distinguished materializing medium, has returned to her home, 462 West Thirty-fourth street, New York City, and will again resume her work. The faithful and efficient work of such instruments, cannot be too highly estimated and too much encouraged. We trust the efforts of Mrs. Williams in this direction, will not only be appreciated, but productive of much good, in demonstrating the truths of a continuity of life, and the possibility of the earnest and honest investigator meeting face to face with the loved ones who have passed over the dark river called death.

The Wisconsin State Association of Spiritualists, will hold its first meeting under the new organization in Omro, Wis., September 14, 15, and

16th, 1883. Speakers engaged—Mrs. H. S. Lake and Dr. G. H. Greer. Miss Cora B. Phillips will furnish the vocal music. Chas. E. Watkins, the independent slate test medium, and Fred. H. Pierce, the describer of Spirits will be present. We would be pleased to see every Free Thinker of the State present, and as many others as wish to attend, as everyone will have an opportunity to express themselves on a free platform. Officers for ensuing year will be elected. Usual courtesies by Omro friends. Reduced rates at the hotel.

PROF. WM. M. LOCKWOOD, President. DR. J. PHILLIPS, Sec'y.

JESSE SHEPARD, the wonderful and phenomenal musical medium, will continue his select musical concerts at the seance room of *MIND AND MATTER* publishing house, 713 Sansom Street, Philadelphia, Penna., till further notice. It is impossible to describe them; they must be attended in person. Tickets can be procured at the office of *MIND AND MATTER*, and of Mr. Shepard. Seances will be held at present only on Tuesday and Friday evening of each week, and tickets must be procured in advance. Any person desirous of witnessing Spiritual phenomena would do well to avail themselves of this rare opportunity, as the chance may never occur to them again to enjoy anything like it. Tuesday and Friday evenings, at seance room, 713 Sansom street. Secure tickets in advance—\$1.00.

Cassadaga Free Association.

CAMP OF THE CASSADAGA FREE ASSO'N.
August 27th, 1883.

Editor of *Mind and Matter*:

Since last we wrote one her year has passed, and the Cassadaga meeting of 1883 has come and gone. Many improvements are noted about the grounds, and substantial evidences of continued prosperity are apparent. We notice also improvement and growth among the mediums and speakers, and increased interest as with increased numbers among those who may be classed as inquirers and investigators.

The large amphitheatre has at times been overcrowded with attentive audiences, but want of space will prevent us from attempting to give an idea of the many good things we have heard there delivered.

Mr. Baxter and Mrs. Colby, this season fairly surprised themselves, and Mrs. Lillie showed no lack of her accustomed power and abilities.

Of mediums of all phases, we have had a great supply, and Mr. C. E. Watkins has fairly won new laurels. The manifestations that occur in his presence, show an improved development of this favored instrument for spirit control. In addition to the interesting features connected with the slate writing shown last year, we have a new feature of instantaneous writing, and without a pencil being placed between the slates. In many cases the individual characteristics of the hand writing were well marked and fully identified.

Mr. Watkins has done a great work, especially among the skeptics. Twice he gave public exhibitions from the platform, which were very satisfactory to the audience, and especially those for whom the writing came. These public services Mr. Watkins gave by request, and without charge to the association. If we should judge of men by their actions, the tree by its fruits, Mr. Watkins has shown he is a man who loves the cause he advocates and which he labors to advance.

We noticed copies of the *R. P. Journal* piled upon the platform for free distribution to those who cared to pick them up. Is the *Journal* on its last legs? It looks so.

Mr. A. B. French spoke to a large audience on Sunday, and on a theme that was interesting and instructive, showing how different individuals live, each one in a world of their own. The farmer and the sailor each had a different world in which they lived, and he knew a friend who found no interest in science or literature, but when he spoke to him of chickens he grew eloquent.

We listened with some pleasure to Mr. Tuttle's address. He said some good things and said them well. How such a man can find profit or delight in wielding a cudgel against mediums, without whom Spiritualism is a failure and a knowledge of spirit return impossible; is more than we can comprehend.

An interesting feature of the Cassadaga meetings is the Children's Progressive Lyceum under the management of Miss Hattie Myers. Their entertainments, always fresh, are varied and enjoyable.

The new Board of Directors for the coming year are M. R. Rouse, T. B. F. Champlin, E. W. Bond, Lewis Sage, C. B. Turner, T. J. Skidmore, and Mrs. T. J. Skidmore.

The financial statement read at the meeting of the Board showed a very prosperous condition of affairs. Stock enough was sold during the past year to build the new amphitheatre amounting to \$1500.

The gate receipts for the year ending	
September 30th, 1882, were	\$1,069 46
Rents of lots, received from	235
Hotel rent,	205
Stock sold last year,	480
Disbursements for all purposes same period	2,406 44
Total amount of stock sold and issued to the present date,	3,630
The total indebtedness is	3,202
Estimated value of grounds and property of the Association,	14,800

At a meeting of the newly elected Board of Trustees, T. J. Skidmore was elected President and Treasurer, Mrs. T. J. Skidmore, Vice President. Your correspondent is informed that the receipts for the present year, now almost closed, will exceed the figures above given, and thus from year to year we may look for a steady advance in the improvement of the grounds and in other attractions offered by this Association.

Among the mediums who have done good service may be mentioned Mrs. Anna Kimball, Mrs. A. E. Steadman, Mrs. Stearns, and Mr. Harry G. Van Aiken, a young medium, who was here with his mother, and who gives great promise of becoming a materializing medium.

A. L. KERN.

Passed to Spirit Life.

Abbott.—In this city, Aug. 13, Charles F. Abbott, formerly of Methuen, aged 73 years and 10 months.

Charles F. Abbott, whose death is recorded today, passed across the dark river Sunday morning about 10 o'clock, at the residence of his son Alderman Lewis F. F. Abbott. Deceased was born in Andover and passed the greater portion of his life in that town, and in Lawrence and Methuen. He experienced last winter an attack of pneumonia from which he never rallied. He leaves a sister, three sons and a daughter.—*Haverhill, Mass., Weekly Bulletin, Aug. 25, 1883.*

[Charles F. Abbott is the father of Mr. L. I. Abbott, our efficient assistant. Mr. Abbott was an appreciative reader of *MIND AND MATTER*, and his spirit presence has already been manifested to his son at several seances through two different mediums.—Ed.]

Call For a Convention.

The Vermont State Spiritualist Association, will hold its Fifteenth Annual Convention, at Capital Hall, Montpelier, on Friday, Saturday, and Sunday, September 21, 22, and 23, 1883.

We are to have a grand jubilee as the finales of the camp meeting season. All our State speakers are cordially invited to attend, and Mr. Albert E. Stanley, Mrs. Wiley, Mrs. Smith, Mrs. Paul and Mrs. Crossett, and others, who never fail to lay their best gifts upon the altar of truth, will be present.

In addition to our home talent, we have engaged the renowned Capt. H. H. Brown, Jos. D. Siles and Edgar W. Emerson.

The Railroads will carry for fare one way. All coming up the Connecticut River from below Windsor, should buy through tickets to Montpelier, because such are to be furnished with return checks by the conductors upon that road.

Board at the American House and Bishop's Hotel, \$1.00 per day; horse keeping 75 cents.

CHARLES THOMPSON, Sec.

St. Albans, Vt.

A New Proposition to Subscribers for "Mind and Matter."

All persons subscribing for *MIND AND MATTER* for six months or more will be entitled to one of the following propositions, viz.: I will inform them whether they are *obsessed* or not, in most cases, who by giving name and description of the spirit or spirits, whether they are embodied or disembodied, and the cure and prevention of the same; or, will describe their spiritual condition, telling them what phase of mediumship they possess, if any, and the best manner to pursue for development; or will forward one "Magnetic Treatment" for the speedy relief and cure of disease; or, will give you a brief delineation of character; or, answer three questions pertaining to business. Any person accepting either proposition is required to forward a lock of hair, age, sex, own handwriting, and a note from *MIND AND MATTER*, entitling them to the same, and three three-cent stamps.

Dr. J. BONNEY, Controlling Spirit.
Address all letters to Dr. B. F. Brown, 713 Sansom Street, Philadelphia, (*MIND AND MATTER*).

The Two Enterprises.

"So you would marry Ethel?" demanded the father, as he wheeled around to face the trembling lover.

"Yes, sir."

"And you have money in the bank, real estate—bonds—stocks, say \$75,000 worth?"

"N-no, sir, but I can work up. I am bound to win, sir."

"How?"

"I shall go to Florida, buy 100 acres of land, raise 5,000,000 oranges per year for the market, and in ten years I shall be rich."

"Hum! Yes! Hum!" growled the old man.

"Very enterprising—very good opening, young man!"

"Y-yes, sir."

"I have an enterprise on hand, as well. Ethel will marry a Buffalo widower this spring. He is consumptive. He won't live two years. He will leave her \$200,000. Go hence! Go to Europe for three years. That will kill him, bury him and give her a year to wear weeds and get over her grief. Then she is yours, cash and all, and I will put my hand on your head and bless you."

When the young man left the house he didn't seem to believe it.—*Wall Street News.*

One Touch of Nature.

"Sir," muttered the trembling cashier as he confronted the president in the private office of the latter. "Sir, I have two confessions to make to you."

"What are they?" demanded the president in his most dignified tone.

"The first is, I have robbed the bank of \$500,000."

"We will give you an opportunity to repeat that confession in open court," was the freezing response.

"What is the second?"

"That I love your daughter!" replied the stricken man.

"My dear boy!" exclaimed the president, grasping him by the hand. "My dear fellow, why did you not make that confession first and the other last? Take her, my son, and we will see what we can do about the money."

"Alas, sir! We can do nothing. I have lost every dollar of it in speculation!"

"Then to jail, vile wretch!" roared the honest president. "I will summon the police!"

And he did. And that young cashier lies in quod, while his successor treats the girl to church, festival ice cream, and the old man looks on with the hope that he will improve on the folly of the youth in the noisome cell.

The clergyman had just concluded his long discourse, the benediction had been pronounced, and the congregation were dispersing. Said Church Warden Togg, a great admirer of the preacher, "A fine sermon, and well timed."

"Yes," replied the clergyman, "it was certainly well timed. About half the congregation had their watches out most of the time I was talking."

Still Soreams!

The Saratoga Eagle, a popular and fearlessly progressive watering-place weekly; unique, didactic, intensely original, salient and sparkling, brilliancy and brevity combined, worth ten times its cost to anybody anywhere who reads and thinks, and has brains to profit by information and instruction. It is enlivened with splendid stories, edifying and enjoyable contributions on the issues and problems of the century, earnest and outspoken editorials, pungent poetry, sprightly and brilliant fashion gossip, banquet or fun, mysterious disclosures, philosophical comment and local laconics, and the novel and immensely popular feature known by the taking title of *screaming*! Best advertising medium in Saratoga; rates, one cent a word, half rate each subsequent insertion. Send one dollar and get the Eagle a year, 25 cents for three months, or 3-cent stamp for specimen copy. Address,

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FACTS,

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

August 2d, M. S. 36.

M. COCCEIUS NERVA.
(Emperor of Rome).

I SALUTE YOU, SIR.—I am afraid that during your mortal life you will be in much the same position I was. I found it hard to maintain a peace while the work of reform was a necessity; but nevertheless, I never became discouraged in trying to do as nearly right as I could under the circumstances that surrounded me, although my reign was a very short one. I am here mainly through the efforts of the hero or saint of my time, Apollonius of Tyana. He was in Rome, when I was there, for a short period. There was no other god advocated by him but Christos of India, whose disciple he claimed to be; and whose doctrines and logic he expounded in my time. That he was the Paul of the Christian Epistles I know, because he submitted them to me to read for myself. They were written in the Latin and Greek tongues by himself. I allowed him full sway during my reign, and upon one ground only—not that I believed what he taught, but simply because he was a Pythagorean as I was myself.

The real secret of my becoming an emperor of Rome was, that I belonged to the secret order of the Pythagorean Brotherhood.

As to whether there was any other god than Christos taught in those days, I will say, that there were about fifteen of them, among which the most prominent were Prometheus of the Greeks, Horus of the Egyptians, and Hesus of the Scandinavians. These were the principal Saviours of men that were preached in my day. The foundation of the history of each and all of them, as far as I can give it, was the theory of a woman overshadowed by a god, who gave birth to a divine man. I would further say that in my day, at Rome, all religions seemed to drift towards the central theory of a great god, who had a son who would die to save the world. But from manuscripts written at least four thousand years before my time, the same idea seemed to pervade all ceremonies and observances, but in every case relating to the great Sun of Light that you behold above you. It was useless for Apollonius to try to convince me of the existence of a god, or a son of a god; I being, in fact, initiated into a thorough understanding of the secrets of the Order of Light—that light that lighteth all men that cometh into the world. Ques. Was that a Pythagorean idea? Ans. It was.

As to the spiritual manifestations occurring through Apollonius, although they were grand in their way, yet similar manifestations were common in my day. There were many astrologers of my court through whom the same phenomena occurred. I believe I have said all that it is necessary for me to state at this time. I thank you for the opportunity you have given me to do it.

Ques. How did your being a Pythagorean influence your election as emperor of Rome? Ans. That order had gained great power among the nobility of Rome and Greece. It was almost unknown to the common people. The order was composed of the aristocracy, and its members united to forward my elevation. I am Cocceius Nerva, emperor of Rome.

[We translate the following account of the Roman emperor Nerva from the Biographie Universelle.—Ed.]

"M. Cocceius Nerva, emperor of Rome, and one of the best princes that ever occupied the throne, was born about the year 32 A. D. at Narni, a city of Umbria, of a consular family that had produced some illustrious juriconsults. He applied himself in his youth to the cultivation of letters, and he excelled in elegant poetry. This talent obtained for him the good offices of Nero, who called him his Tibullus; but it was not to Nerva that prince decreed the honors of a triumph and a statue. Those distinctions were accorded by the tyrant of Rome to Cocceius, a learned juriconsult, the grandfather or father of Nerva. Exempt from ambition, Nerva passed his early years in retirement, occupied with the study of law and philosophy. He was appointed consul with Vespasian in the year A. D. 71, and a second time with Domitian in A. D. 90. This suspicious prince having conceived some distrust of him, only awaited a favorable opportunity to destroy him; but being informed of the intentions of the emperor, Nerva decided to enter into a conspiracy, in which the chiefs of the praetorians themselves took part, and Domitian having fallen under the blows of the conspirators, Nerva was proclaimed emperor on the 18th of September, A. D. 96. His first care was to repair, as far as he could, the evils caused by his predecessor. He stopped all pursuit of those who had been disloyal, recalled the exiles, restored their property to those who had been unjustly despoiled of it, punished the slaves and freedmen who had accused their masters, and refused thereafter to receive their testimony in any case whatever. He caused the persecution of the Christians to cease, and renewed the laws against the informers. He confirmed, by an edict, that Pliny the Younger has preserved to us, all the donations that Domitian had made, distributed lands to poor families, so-laced the cities afflicted with plagues, and provided for the support of abandoned infants. To provide for these expenses, he enforced the severest economy, and sold his jewels and his patrimony. Following the example of Titus, he never decided any important affair without first having consulted the senate; and desiring to restore to that illustrious body the consideration and independence that it had lost, he gave a solemn pledge that none of its members should be put to death. The senator Calpurnius Crassus having conspired against his life, he confined himself to exiling him. The goodness of Nerva encouraged the seditious. The praetorians wanted to force him to deliver the murderers of Domitian to them that they might torture them to death. This event determined the emperor to choose a colleague whose firmness would serve to hold the wicked purpose in check. As he preferred the public good to the advancement of his family, he adopted Trajan, and reposed on him all the cares of the empire. So wise a choice entitled Nerva to the blessings of posterity. This excellent prince died of a sudden fever caused by an outburst of anger towards the end of January, A. D. 98, at the age 66 years, according to Dion Cassius. He had occupied the throne a little more than sixteen months. Pliny the Younger said that the com-

mencement of his reign was the epoch of the return of liberty, and Tacitus said he knew how to ally the supreme authority with the liberty of the citizens, two things, which, before his time, had been opposed to each other. He has only been reproached for his love of wine and his excessive leniency, which caused Fronto, the senator, to say: 'It is a great misfortune to live under a prince who opposes everything; but it is not a less misfortune to live under a prince who tolerates everything.' The following anecdote will give a just idea of the indulgence of Nerva. The senator Junius Mauricus, banished by Domitian, was at the table with the emperor, and there was seen among the convivialists Veiento, one of the informers against him. The conversation fell upon Catulus Messalinus, then recently deceased, of whom the memory was detested because of the odious accusations and bloody advice that he had always been the first to open in the senate. Nerva himself asked what they thought would have happened to him had he lived. 'I believe,' replied Mauricus, 'that he would sup with us.'

Such was the Roman emperor whose spirit purported to give that communication. If it is true, it settles several points. Why is it not true? If the spirits of men live, and can and do return from the world of souls, and can and do control the mortal organisms of mediums, and communicate correctly their mortal and spiritual experiences; why could or should not the spirit of the emperor Nerva return and testify just as was done? If any spirit could do it, by personating him, why could he not do it himself? That the communication came from a spirit that controlled the unconsciously entranced organism of Mr. James, we are absolutely certain. That it came from the spirit of Nerva, we are hardly less certain. Let us see whether the communication is consistent with probability and known facts.

The spirit seems to be fully aware of the struggle through which Spiritualism is to pass before it will be allowed to peacefully perform the mission for which it has been sent. To those who expect peace and quietness until Spiritualism is universally accepted, we would say: You might as well seek peace and quietness somewhere else, for not in this generation will it be found in Spiritualism.

The spirit of Nerva tells us that it was mainly through the efforts of the spirit of Apollonius of Tyana that he was present to give his testimony concerning what he knew about the life and writings of the great Cappadocian sage. No spirit had a greater reason than he, to desire that that testimony should be given to the world. Nerva tells us that Apollonius was, for a short time, at Rome, in his time; and that while there he expounded the doctrines and logic of the Christos of India. It is true that the spirit does not tell us when it was that this visit of Apollonius to Rome took place. It is a historically known fact, however, that Apollonius was at Rome several times during his life, and the last time during the reign of Domitian which occupied the period from A. D. 81 to 96. At that time Apollonius must have been a very old man. It was most probably during that period that Nerva met him at Rome, perhaps during the six years that Nerva was associated with Domitian in the consulship, from A. D. 90 to 96. The spirit says that Apollonius submitted his epistles to him for perusal, and that he knows them to be the so-called Pauline epistles. He says that he did not interfere with the Christos teachings of Apollonius, because they were both initiated members of the Pythagorean Brotherhood. He frankly states that he did not agree with Apollonius's Hindoo teachings, he adhering to the Pythagorean philosophy. This adherence to Pythagoreanism, the spirit tells us, was the means of his being chosen emperor, than which nothing is more probable. We venture to say that this was the true reason of Nerva's elevation, although he was in the conspiracy that rid the Roman empire of the tyrant Domitian.

The spirit tells us that there were fifteen other gods, besides the Hindoo Saviour Christos, who were worshipped at Rome in his time; among whom, Prometheus, Horus and Hesus were the most prominent. He says they were all based upon the same theological theories. A god-begotten, virgin-born man, who was to die to save the world. If this was so, it is not difficult to know where the Christians borrowed that heathen idea from; although it was very old when it was made the foundation of the so-called Christian theology.

The spirit speaks with great indifference as to the mediumistic gifts of Apollonius. It would seem that while the spirit had great regard for Apollonius as a philosopher and a Pythagorean, that he took very little interest in his Oriental mysticism. This testimony is therefore all the more valuable, for it is free from the bias of partiality. When the spirit, therefore, testifies that he knows from personal knowledge that Apollonius was the author of the epistles attributed to St. Paul, the Christian Jew, we ought to have some very good reason to do so, before we adjudge that testimony to be untrue.

While there are only general reasons for regarding this communication authentic and true, yet those general reasons are very strong, and entirely consistent with probability. There we must leave the matter.

HERODES AGRIPPA II.
(King of Judea.)

I will salute you, Sir, by saying: Those who would obstruct these communications confirm the saying, "Fools rush in where angels fear to tread."

I was born into the mortal life about A. D. 30, and departed to the spirit life about A. D. 85. I lived at the time of the great triumphs and renowned career of Apollonius of Tyana, a man and a medium who, (if people must have a God and a Saviour) ought to be the leading character in that direction, to-day. I most positively assert, that under the name of Paulinus or Polionos, Apollonius was brought before me for disturbing the peace of the country; but, nothing could be proven against him, except that he knew more about the Jewish religion than my own people did. In those days, the Jews gladly killed any Gentile who knew more of their religion, and who could expound it better than their learned Rabbies. As I could find no harm in the man except what I have stated, he was discharged. He was brought before me a second time about the time of the downfall of the Jewish state, which was about A. D. 67 or 68, when he was again charged with disturbing the country, by advancing ideas that were derogatory to the Jewish Jehovah. But again his accusers failed to prove their point. Apollonius was, in fact, a disciple and an initiated member of the school of Gamaliel, and so well did he argue with his accusers, that they failed in all their attempts to prove anything against him.

That Apollonius was the St. Paul of the present Christian religion is plainly proven, by reading the various epistles attributed to him. Those epistles will show to any candid inquirer or thinker, that Paul was not a Jew. Everything therein goes to show that he must have been a person well versed in Greek, and just such a writer and thinker as was the great Cappadocian sage, Apollonius of Tyana. The last time, during my mortal career, that I met Apollonius, was in the camp of Titus, before Jerusalem, about A. D. 70, where I saw such spiritual manifestations occur through his mediumship, or in his presence, as Josephus relates as having occurred through Eleazer the Jew. Josephus was in the camp of Titus at that time. In the original history of Josephus those things were related of Apollonius. Those manifestations were similar to the various phenomena now well known to be produced by spirits through mediums. Ques. Am I to understand that the name of Eleazer has been substituted for Apollonius. Ans. I think so. Those manifestations of spirit intelligence and power were such as to incite Vespasian and Titus to greater endeavors to overthrow the Jewish state.

I have further to say, that there was no Jewish history or book, written in my time, that could prove my people to have a history extending over five hundred years before my time. The sacred writings all took their present shape in the days of Ezra the scribe.

This communication is not from a 'Jew of the Jews,' but is from one who despised them because they would never submit to be properly ruled, and were always in a state of anarchy. They were bigoted on all points, and it was their bigotry that destroyed them as a nation. My name was Agrippa Herodes the Younger. I was king of Judea.

At the close of the communication, Chawanska, the Indian guide of the medium, said, that the spirit had been induced to communicate after the greatest reluctance, as he so cordially disliked the Jewish name that he did not want to use it even in giving a communication.

We take the following account of Agrippa Herodes II. from Smith's Greek and Roman Biography.—Ed.

"Herodes Agrippa II., the son of Agrippa I., was educated at the court of the emperor Claudius, and at the time of his father's death was only seventeen years old. Claudius therefore kept him at Rome, and sent Cuspius Fadus as procurator of the kingdom, which thus again became a Roman province. On the death of Herodes, king of Chalcis (A. D. 48), his little principality, with the right of superintending the temple and appointing the high priest, was given to Agrippa, who four years afterwards, received in its stead the tetrarchies formerly held by Philip and Lysanias, with the title of king. In A. D. 55, Nero added the cities of Tiberias and Tarichee in Galilee, and Julias, with fourteen villages near it, in Perea. Agrippa expended large sums in beautifying Jerusalem and other cities, especially Berytus. His partiality for the latter rendered him unpopular amongst his own subjects, and the capricious manner in which he appointed and deposed the high priests, with some other acts which were distasteful, made him an object of dislike to the Jews. Before the outbreak of the war with the Romans, Agrippa attempted in vain to dissuade the people from rebelling. When the war was begun, he sided with the Romans, and was wounded at the siege of Gamala. After the capture of Jerusalem, he went with his sister Berenice to Rome, where he was invested with the dignity of praetor. He died in the seventieth year of his age, in the third year of the reign of Trajan. He was the last prince of the House of the Herods. It was before this Agrippa, that the Apostle Paul made his defence, (A. D. 26, Acts xxv, xxvi.) He lived on terms of intimacy with the historian Josephus, who has preserved two letters he received from him."

If the communication of Herodes Agrippa the Younger is authentic and true, then have we positive proof that Apollonius of Tyana was the St. Paul, or the Apostle Paul, of the so-called Christian Scriptures, and the true nature of the so-called New Testament is clearly and certainly known. That we had not any conscious or voluntary agency in producing that communication we know, and most solemnly declare to be the fact. That Mr. James knew nought of anything therein communicated we feel most confident of. Indeed, it is impossible to conceive that the most adroit faculty of romancing on the part of any mortal human being, would be equal to the invention of such a spirit personation. On the other hand, we do not believe that any untruthful spirit, however bent on deceiving, could invent a story so consistent with so many and widely variant historical facts. We therefore conclude that the whole communication came from the controlling spirit intelligence of him who was known as Agrippa Herodes II. The only other question that remains to be determined, is the substantial truthfulness of the communication.

The spirit says, he was born about A. D. 30, and

departed his mortal life in A. D. 85. This is certainly not consistent with the supposition that he died in his seventieth year, for in that case he could not have died about the year A. D. 85. The time of his birth stated, agrees with that given by his biographer; but if he lived to be seventy, he must have died in the third year of the reign of Trajan or A. D. 100. Why he is supposed to have died in the year 84, is not stated, and therefore we cannot say positively, whether that supposition is correct. But it seems very strange, if Agrippa lived to be seventy years old, that nothing should have been heard of him after he was made praetor at Rome, about A. D. 71, when he was only forty-one years old. We therefore incline to think that the spirit's statement is substantially correct. If he died about A. D. 85, as he states, he must have died in the third, fourth or fifth year of Domitian, which is not at all improbable.

That Agrippa lived, as he says, during the great triumphs and renowned career of Apollonius of Tyana, is very certain; and, that he was thoroughly acquainted with the distinguished reformatory labors of Apollonius, is equally certain. Therefore, when, as a spirit, he comes back and testifies that Apollonius, under the name of Paulinus or Polionos was twice brought before him on the complaint of the Jews, and was twice acquitted by him, he states what we have every just reason to believe was the fact. Agrippa was king from A. D. 48, until the conquest of Jerusalem, and the dispersion of the Jews, A. D. 70. It was during that time that Apollonius was brought before him, as he states. The complaint, in the first instance, was, that he was disturbing the peace of the country, which disturbance arose from his showing the people that he knew more about the Jewish religion than the Jewish priests knew themselves. As that was no offence under the law, Agrippa discharged him. The charge in the second instance was that Apollonius was disturbing the country by advancing ideas that were derogatory to the Jewish Jehovah. But, on this charge too, he was acquitted. Why? Because as the spirit tells us, he, Apollonius, was a disciple of the great Jewish philosopher Gamaliel, and an initiate of his school, and was thus enabled to confound and defeat his Jewish accusers. This was, as the spirit states, about A. D. 67 or 68. At that time Apollonius must have been in his sixty-fifth or sixty-sixth year.

The spirit states that Apollonius was undoubtedly the St. Paul of the present Christian religion, and calls attention to the fact that the epistles attributed to the latter, were the work of a person thoroughly conversant with the Greek language and literature, and not of a Jew at all. This is undoubtedly the fact, and because it is the fact, Christian writers have labored so hard to break the force of it. Now in order to show the positive identity of the Christian St. Paul and Apollonius the Cappadocian sage and Saviour, as he was called by his followers, we cite the following account of the trial of the apostle Paul before Agrippa. We quote Acts xxiv, xxv, xxvi:

"And after five days, Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul.

"And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

"We accept it always, and in all places, most noble Felix, with all thankfulness.

"Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

"For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

"Who also hath gone about to profane the temple; whom we took, and would have judged according to our law:

"But the chief captain Lysias came upon us, and with great violence took him away out of our hands,

"Commanding his accusers to come unto thee: by examining of whom, thyself mayest take knowledge of all these things whereof we accuse him.

"And the Jews also assented, saying that these things were so.

"Then Paul, after the governor had beckoned him to speak, answered, For as much as I know that thou has been of many years a judge unto this nation, I do the more cheerfully answer for myself.

"Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

"And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city.

"Neither can they prove the things whereof they now accuse me.

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

"And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust.

"And herein do I exercise myself, to have always a conscience void of offence toward God, and toward man.

"Now after many years, I came to bring alms to my nation, and offerings.

"Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult:

"Who ought to have been here before thee, and object, if they had aught against me.

"Or let these same, here, say, if they have found any evil-doing in me, while I stood before the council,

"Except it be for this one voice, that I cried, standing among them, Touching the resurrection.

[Continued on the Third Page.]